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THE PETITION APO-

logeticall of Lay papiſts, calling themſelues *the lay Catholikes of England,*

Preſented, *as is ſayd*, to his Maieſtie,

VVherein preſumptuouſly they demaund a toleration of their popiſh and Antichriſtian religion, and offer proofes of their loyalty, and pledges [illegible] honeſty; contradicted, [illegible]zzed, and refuted:

From the library of
SIR R. LEICESTER HARMSWORTH, BART.

Epiſt. Iude, verſe 16.

Theſe are murmurers, complainers, walking after their owne luſts, whoſe mouthes ſpeak proude things, hauing mens perſons in admiration, becauſe of aduantage.

AT LONDON,
Printed for *William Cotton*, and *William Welby*, and are to be ſold at the long ſhop, adioyning to Ludgate. 1606.

THE
PETITION AP-

TO THE RIGHT REVEREND FA-
THER IN GOD, TOBIE, *BY GODS GRACE*
Biſhop of Dureſme, his ſpeciall good *L*ord.

(***)

THE laſt Seſſion of the Parliament, my good Lorde, I anſwered a certain petition then diuulged and printed by the Maſters and teachers of Popiſh religion: and this, I had well hoped, would haue ſatiſfied their diſciples and folowers, ſeeing their learned leaders ſo ſilent and vnable to replie. But I perceiue that the common ſaying now prooueth true, *That many ſchollers* [a] *paſſe their Maſters.* For if they had not excelled their teachers in immodeſty, they woulde not haue rubbed ouer that ruſtie ſtuffe, which their betters are aſhamed to bring againe vpon the ſtage: and if they had not paſſed them in boldneſſe and importunitie, they would haue forborne to importune his Maieſtie and the ſtate further, in matters formerlie, for ſuch graue and important conſiderations, moſt worthilie reiected. And yet I ſpeake not this, to the intent to clear their maſters. For beſide that this ſeemeth a de-

[a] *Cicer. Epiſt. famil lib. 9. ad varronem.*

uiſe of their Maſters the Maſſeprieſtes and Iebuſites, that make others to ſolicite their forelorne cauſe, *Chryſoſtom homil.43.op.imperf.in Math.*telleth vs, *that the impiety of the ſchollers is to be imputed to the maſters.*

The argument of both petitions is one in effecte. and therefore much more needeth not to be ſaid now then that which is formerly aunſwered to the Maſſe-prieſts. Yet becauſe all haue not ſeene the former petition and anſwer, nor vnderſtood their gunpowder, and rebellious practiſes, and theſe Lay, or rather lame Romane Catholikes, ſeeme to ſtand more vpon their loyaltie, then the other; I thought it not amiſſe, after this late diſcouery of their moſt horrible treaſons, particulerly to examine this diſcourſe alſo, and with marginall Gloſſes to poynt to the fooleries of their text, which notwithſtanding I would not haue all ſimple papiſts take, as ſpoken to thēſelues. for my meaning was to touch only theſe Petitioners, and ſuch as ſubſcribe this factious Petition.

Much adoe we haue about toleration of popiſh religion, but we may ſay, as *Saluianus* lib.7.*de prouidentia* ſaid ſomtime in another caſe: *vtinam hoc remedium malorum, & non diuturna toleratio.* I would this toleration, which they deſire, were a remedie of their pretended euills, and not rather a long continued toleration of miſchiefes, and that both in the Church and ſtate. For why, I beſeech you, may we not ſo ſay, ſeeing nothing can be granted, that is either more derogatorie to Gods honor, or more preiudiciall to the Kings maieſty and ſtate, as hath in part appeared by this late attempt, and as God willing it ſhall at large, with moſte

inuincible arguments, be demonstrated?

This my discourse, most reuerend Father, I present to your Honor, as a pledg of my loue, and an acknowledgment of your Lordships fauours towards me: and the rather, that both your Lordship and al true Christians truelie zealous for the cause of true pietie, and studious of the safety of their countrie, may thereby vnderstand, how much it importeth them all to concur in repressing such notorious insolency, & factious courses. These men, they are like the heretiks, of whom *Irenæus lib. 5. aduers: hæres.* speaketh, *which being blind in matters of truth, did contradict their own saluation. Cæcutientes circa veritatem*, saith he, *sua contradicunt saluti.* But pious governours will neither neglect the safety of religion & the state, nor of these contētious gainesayers of truth, if they doo not wilfully shut their eares to the truth, and their eies to the light, and carelesly neglecte the restraint of the vnderminers both of the Parliament house, and whole State. Wherefore referring these matters next to Gods prouidēce, to the zealous care of our superiors, I commend this worke and my selfe to your Lordship, and your Lordships prosperous estate, to the fauour of the almighty. London, this first of Ianuarie, Anno. 1605.

Your Lordshippes,

in all pious affection,

MATTH: SVTCLIFFE.

To the Christian Reader.

I DOE not beleeue, gentle reader, that many lay papists will subscribe this petition, albeit pretended to bee framed and exhibited by all of them to the King. It were a matter too sawcy, for wise, and ciuill men to challenge the king of breach of promise, as they do pag. 8: and too presumptuous to rayle on religion publiquelie professed, and the professors thereof, to the Kings face, as they do in diuers places. Neither do I think, that all are so foolish, as to make themselues pledges and hostages for their Masse-priests, suffering such slippery cōpaniōs to dominere in their houses, to confer with their wiues & daughters, to waste their estate, while they haue no Counterbond from them, either for the others good behauiour, or theire owne securitie. This I am well assured, that whatsoeuer is pretended, this petition neuer came Originally from the heades of lay papistes. For neyther may such men without licence, reade Caluines *Institutions, nor* Luthers *bookes, nor other discourses written by men of our side: nor may they take vpon them to discourse of Religion, as the Authors of this petition doe.*

I wold therfore pray the simpler sort of plain meaning Papists, not to take whatsoeuer is sharpely spoken againste the Masse Prieste masked vnder the name of lay papists, and the sole deuisers of this petition,

petition, and their abherents, the Authors of many treasons and mischiefes, as spoken or meant against themselues, and all seduced simple soules. And against such as so violently run a course against truth, and seek to blow vp the King and State: I doubte not, but all indifferent men will esteeme my speech moderate, and this kinde of dealing most fitting and conuenient. What? shall vncircumcized Philistims raile at the people of God, and seeke our destruction; and shall not true Christians be permitted liberty to represse theire insolency, to countermine their vndermining treasons, and freely to defend the truth?

When themselues do publish their petitions, they may not refuse to haue them publiquelie examined; and no reuson haue they to complaine of wrong, seeing themselues thus handled, when notwithstanding their wicked intentions, they put forth their Apologyes, requests, and discourses into other mens handes, as if they were most loyall and honest men.

Hitherto they haue abused the worlde with a false pretence of antiquitie, and falsely chalenged to themselues the name and title of Catholiques. They doe also before such, as are ignorant of matters of state, stand vpon termes of loyalty, and loue of theire Prince and country. But now that we are so farre vrged, we shall Godwilling, make it appeare, that their Popish deuises are nothing but a pack of nouelties latelie brought into the Romish church, & that their Religion is full of heresies, impieties and blasphemies: and lastly that diuers of their practises are full of Salt peter, and most dangerous to the state: and that their importunate desires are repugnāt both to reasons of religion & state, and also to modest and ciuill cariage.

My sole request to thee shall be, that thou woldest be pleased to compare our answer with the lay papists petition, and to iudge according to proofes. We seeke for trueth, we defend the Kings prerogatiue and state. Let no man therfore shut his eies against that light, by which we may see truth, nor bee careless in matters so nerelye touching the safety of the King and state, neither let any papist bee offended with vs, while we seeke his saluation. Non ideo vobis displiceamus, saith Saint Augustine to certein Donatists, epist.

204. ad Donatum, quia reuocamus errãtes, & quærimus perditos. *and so wee say also to the simple, and abused papists,* Let vs not displease you, because we seek to call you from your errors, and to gaine that which is lost. *We doe not hate you, as our Countrimen, but we detest your errors, being humorously affected to forraine superstition. In speaking also for common peace and safety we seek your peace. The petitioners say, they are resolued and pretend reason of their resolution. But nothing is more fantastical or foolish, then to resolue vpon false suppositions, and to build without firme foundation. neither is any thing more sottish then to seek that, which being granted, would turne to their dishonoure and hurt, if not destruction.*

To confirme the weake, and to recall those which goe astray wee haue done our best endeuour: wee haue also defended the honor of religion, his maiestie, and the state, as became vs. The rest wee referre to gods grace; beseeching him, so to enlighten all christian mens heartes with the knowledg of his eternall truth, that not onelie the professors of religion may stand firm against the glozing perswasions of seducing and seditious Iebusites and Masse-Priests: but also such, as encline too much to error and superstition, and nowe seeme malcontented, maye be gathered into the true Church, and shew themselues true subiects, embracing truth and perseuering therein to their liues end.

A BRIEFE EXAMINATION, OF *The Lay Papistes late petition, directed* to his royall Maiestie. Anno. 1604.

Chapter 1.

The resolution of the petition apologeticall of the Lay papists, together with a somme of the answer, made vnto it.

COmmonly we see by experience, that excuses going before accusations, doo argue a secret confession of the faultes of guiltie consciences. If nothing els did shew it; yet this, and diuers other petitions, and Apologies directed by diuers Masseprieſts, and Papists vnto his royall maiestie, who neither chargeth them, nor proceedeth againste them for those matters, which they goe about to couer and excuse, do proone it sufficiently. For what reason haue they to make so many defenses and excuses, if they did not knowe in their consciences, that there are certaine matters, wherewith they deserue to bee charged? doo the defendants vse to make their answers before the accusers exhibit their bills, or articles?

But ſuppoſe their conſciences were cleare: yet their wordes do argue plainly, that neither for their faith towards god, nor for their fidelity to his maieſtie, they ſtand vpright in the common reputation of their countrimen. For if they did, what ſhould they need to publiſh ſuch Apologies, wherein they pretend *to giue his Maieſtie an accompt of their beleefe and religion, and a full and ample ſecuritie and ſatisfaction of their fidelities and ſubmiſſion*? againe, if their cauſe were ſo cleere, why doo not *Maſſe*prieſts come foorth, and ſhew themſelues? and why ſhould the lay Papiſts be ſo ſparing in giuing the King his prerogatiue, and ſo lauiſh in aſcribing his right to the Pope? Laſtly what meant *Percie* and his companions, to attempt ſo bloodie an execution, and all papiſtes to pray for the good ſucceſſe of matters deſigned? To forbeare to ſpeake of the quality of their cauſe, which we ſhall haue more occaſion to do hereafter, firſt we are to vnderſtand, what their intention is, in this their Apologeticall Epiſtle, and next what forme they keepe in their proceedings. Their requeſt is firſt, that penall lawes made heretofore againſt Maſſeprieſtes, recuſantes, and their abettors, may be either reuerſed or ſuſpended. And next, that Popiſh religion and the teachers thereof, may be tolerated vpon a certaine forme of ſubmiſſion. And laſtly, that his maieſty wold be pleaſed to accompt Papiſts for his good ſubiects, and to ſuſpect the reſt. Matters all of verye hard diſgeſtion, and verie difficult to be proued, or granted.

Yet what dare they not attempt, to obtaine a toleration of their wicked abuſes? firſt they threaten the King, Chapter 3: with an intimation of their numbers, forces and intelligences bothe at home and abroade: not forgetting to bragge of their qualities and merites. Next they alleadge certaine reaſons of their reſolution in popiſhe religion. Thirdly, which to vs ſeemeth very admirable, conſidering their manifold rebellions and treaſons againſt their princes & coũtries both in *England* and elſewhere, and the late horrible treaſon then in brewing, they ſtand vpon high termes of theire loyall carriage and fidelity. Fourthly, albeit theſame be without

out the cõpasse of their apologeticall petition, yet they run out into a long accusation of the professors of true religion, therein inuoluing his maiesty & the gouernors of the state, & as it were ridiculously making them to answer, that must be their iudges. *Lastly* they offer a form of submissiõ, & pretẽd to giue vs sufficient security for the Kings life, & for the preseruation of the state of which the first declareth their obedience to be very bare & onelie voluntarie, the second argueth theire pride to bee insupportable, which vndertake to capitulate with the King, and thinke their worde and bonde sufficiente for the securitie of such a king and state. But wee must vnderstand, that nowe they were conceitiug theire horrible treasons, and that they ment to burne their bonds, and the parties to whom they stood obliged. This is the substance of their pleading. For the better garnishing whereof they propose reasons, firste of their former silence, & next of the breach of their silence in this petitiõ apologeticall: albeit we haue iust cause to wonder, how they can well speak of silence, when so many of their consorts, haue neuer ceased their babling and scribling about this obiect & how they dare pretẽd reasons of this petitiõ, that is so deuoid of weight, reason, & wisedom. Beside these reasõs *Iohn Lecey* commeth in, with a prologue in commendation of the actours in this *P*ageant and certaine banished Masse-*P*restes stãd in the rereward with an epilogue to the *L*ords of his maiesties coũsel, accusing them of iniustice & hard dealing, which some confesse in part to bee true. for if they had been iustlye dealt with all; then had they been exequuted for their trecherous practises, and felonies, for which diuers of them stood by lawe condemned, and not sent awaye to rayle vpon such, as shewed mercie and fauoure to them. And this is the corps, the deuãt, derrier, & al the cõtẽts of this lame petitiõ apologeticall, framed, as is sayd, by lay Papists, or rather in theire names by certein masse-*P*riests. For answer wherof, although no further answere needeth, then that, which alreadye hath beene made to their good masters, vrging the same things in diuers of theire libels, discourses and petitions, wee purpose by Gods

grace to hold this course. *First* it shall be declared, that toleration of false religions is repugnant to rules of religion and holy scripture, and *next* that it is contrary to al Christian policie and reason. *Thirdly* that the Papistes themselues in places where they commaund, deny all toleration of other Religions then that which they professe themselues. *Furthermore* leaste the Papists mighte excepte, that these allegations doe nothing concerne theire cause, it shall be further proued, that poperie is a false, idolatrous, hereticall, new, and blasphemous religion, and not onelie enemie to kings and princes, but also greeuous to all Christians. *Finally*, leaste any of these petitioners shoulde swell with pride and thinke, that with his greate eloquence he were able either to iustify the cause of popish Religion, or to make good his reasons for toleration therof; we haue thought good, not onelie to gloss the text, but also to examine the prologues, reasons, epilogues, defenses, accusations and whole pleadings of our aduersaries throughout their whole apologeticall petitiō. *Tu leno hæresis Arrianæ* saith *Lucifer* in his apology for *Athanasius*, *cunctos fieri cupis consacrilegos tuos.* So wee may say of these petitioners, that while like bawdes they set forth the whore of Babylon, & her whorish religion, they seek to make vs partakers with them of theire sacriledge and impietye. It may bee they will complaine, that this is no frendly dealing. But as Sainte *Ambrose epist.* 27. saide of one, *non ille tuus hostis, sed tu illius*; so wee may say of papistes, *we are not their enemies*, but *they are ours*. *Noli accusare*, saith *Hierome to Ruffinus apolog. 2. & ego cessabo defendere*: So say I to these petitioners, forbeare to charge vs, and we shall willingly forbeare to make our defenses. Againe let them cease to tell vs of their Resolution in their profession, and loyalty towards his maiesty, and we shall haue lesse cause to detect either their grosse ignorance, and foule impieties, abhominations, and abuses of their religion, or their vndermining treasons and rebellions. In the meane while let them attend, and haue patience, while wee briefly discouer vnto them the mysteries of their wicked religion, which so obstinately they will needs professe: and the ho-

lowneſſe

lowneſſe and defects of their loyaltye, which ſo boldelie they pretend.

Chapter 2.

That the toleration of any falſe, heretical, or idolatrous religion, is repugnante to reaſons of religion, and holy ſcriptures.

THE Church and city of God, beeing built vpon the foundations of the Apoſtles and Prophets, and their doctrine: it is matter ſufficient for Chriſtians, that are members of Gods church, and citiſens of the citie of god, to refuſe and reiect any Religion, if the ſame be not founded vpon holy ſcriptures, nor taught by the Apoſtles and Prophets inſpired by gods ſpirit. But if the ſame proue not onely diuers and ſtrange, but alſo contrary to apoſtolical and propheticall doctrine, and conteine not only falſe and hereticall opinions, but alſo poſitions and fancies tending to idolatrie, and plaine impietie; then oughte all Chriſtians to abhor and flie from ſuch a wicked religion, and by no meanes to tolerate thoſe, that either teach it, or profeſſe it, or fauor it.

The law of god, *Deuteronom.* 13. is very direct and peremptory againſt falſe teachers and ſeducers, that endeauour to drawe men to idolatry, or any falſe religion whatſoeuer. *That prophet* ſaith *Moyſes, or that dreamer of dreames ſhall bee ſlaine becauſe he hath ſpoken to turne you away from the Lord your god.* In this caſe hee doth not permit either the brother to fauour his

his brother, or the father his sonne or daughter, or the husband his wife, or one friend another. And *Deuteron.* 29. *there shall not bee amongst you* saith hee, *man nor woman, nor familye, nor tribe, which shall turne his hart this day from the lorde our god, to goe and serue the gods of these nations.* So it appeareth, that both the idolatrous seducers, and such as adhere vnto them, and are seduced by them, are to bee expelled out of the land, if we meane to insist in the waies of gods commandements, and to auoide his heauie wrath and iudgements. *Elias* 1. *Kings* 18. condemneth such, as stood indifferent betwixt two religions. *How long* saith he, *doo you halt betwixt two? if god be god, followe him: if Baal be god, folow him.* Now what els do they, that are content to winke at the idolatrous masse, and worshipp of angells, Saints, and dumb images, but ioyne god and Baal together?

The Prophet *Dauid Psal.* 16. sheweth, what detestation all the children of god ought to haue, not onely of idolatrie, bnt also of all idolaters and false worshippers. *Their offerings of blood saith he, wil I not offer, neither make mention of their names with my lips.*

Zephanie 1. the Lord threatneth to punish such, as together with gods worship, tolerate an other religion. *I will stretche out mine hand* saith he, *vpon them that worship and sweare by the lord, and sweare by Malcham.*

Our Sauiour *Christ, Matth.* 18, cõmandeth such to be reputed and holden as *H*eathen men and Publicanes, that stubbernlye refuse to heare the church. and shall wee harbor them, and repute them good christians, that shall professe a religion vnheard of in the apostolike and auncient Church? likewise *Matthew*, 7. *He* exhorteth his disciples *to beware of false prophets, that come vnto them in sheps cloathing:* and *Matth* 16, *to take heede and beware of the leuen of the pharises & Sadduces* Do they not then plainelie neglect the exhortations, and commaundementes of our Lorde and sauiour Christe, that without punishmente suffer such, as bring in the leuen of *P*operye, or tolerate the exercise of any false religion? Sainte

Paul

Paule Galat 5: doth wish them cut of, which did disquiet the church, and *Apocalyps.* 2. the bishop of *Ephesus* is commended, *For that he could not beare with them that were euil*, and because *he hated the works of the Nicolaitans*. Cõtrariwise the Bishops of *Pergamus*, & *Thyatyra* are reprehẽded, the first for suffering them, *which taught the doctrine of* Balaam, the second for suffering *the woman* Iesabel *to teache, and to deceine gods seruantes*. Do we then think, that god will hold them guiltlesse, that suffer his church to be disquieted with false teachers, and winke at the Priests of Baal, and their hereticall adherents, that abuse Gods seruauntes, with their hereticall doctrines?

The scriptures also teache vs, that as god prospered their endeuours, which with feruent zeale sought to remooue all monuments and reliques of idolatry: so nothing succeeded to those, that shewed themselues either fauourers of false religion, or negligent and cold in maintaining the purity of his seruice. The angel of the lord *Iudges* 2, threatned the Israelits, that they shoulde not preuaile, because they had made a league with the Cananites: and doe we thinke, that contractes made with seditious hereticks can be either successefull, or of long continuance?

Salomons seate was established so long, as hee soughte the lord with his whole hart: but giuing him selfe to women, and suffering by their meanes idolatrous worshippes to creepe into his kingdom, his glorye began to decline, and his troubles to encrease.

Asah prospered so long, as he put away the *Sodomites*, and his fathers idols. but when he sought to the Assyrians for help, gods help and fauour began to faile him.

Hezekiah was highly fauorued of god, because he tooke away the high places, and brake downe the images. and *Iosiah*, as hee was greatly loued of god, so was he much commended by men for that he put away the idoles, and killed the idolatrous priests that were the maintainers of false Religion.

Contrarywise, *Ieroboam*, *Rehoboam*, *Abiah*, *Amaziah*, *Manasseh*

nasseh, and other kings of *Iudah* and *Israel*, for permitting idolatry were forsaken of god, and continually vexed by their enemies,

It is a dangerous thing to fauour such, as deuide themselues from gods Church, & to company with idolaters, and impious persons. Hardly shal a man touch pitch, & not be defiled. Therfore *Moyses Numbers* 16. speaking of *Corah, Dathan & Abiram* and theire company, exhorteth gods people, *to depart from the tents of those wicked men, least they shoulde perish in all their sinnes*. *Josuah Chapter* 23. threatneth the *Israelites*: if they shall cleaue vnto the nations, and make mariages with them, that *they shall be a snare and destruction vnto them, and a whippe on theire sides, and thornes in theire eyes*. Such are the scandales, that arise of tolerating and consorting with wicked compagnions. *Iehosophat* hardly escaped with his life ioyning in societye, and giuing aide to the wicked King *Ahab*, and was sharpelie reprooued for it.

The 2. *Corinthians*. 6. teacheth Christians not to company with idolaters or profane persons: *what communion* saith he, *hath lighte with darkenesse? and what concorde hath Christ with Belial? and what part hath the beleeuer with the infidell? and what agreemente hath the temple of god with idoles?*

Sainte John in his second Epistle forbiddeth vs to communicate with such as bring not Apostolike doctrine, or to salute them, and his reson is very important, *He that biddeth such a one god speede, saith hee, is partaker of his euill deedes*. Seeing then holy scriptures are the canon of fayth, we may not thinke that toleration of false religion can well stand with the rules of faith and religion, being so repugnant to holy scriptures.

Chapter 3.

That connuence and toleration of false religion and heresy, and of the professors thereof, is reproued by the authority both of the Fathers of the Church, and of ancient Christian Emperors.

WITH the doctrine of scriptures, both the Canons of councells, and writings of the fathers of the Church do also well agree. And with them all the lawes of godly Christian emperors doe concur. the Canons of the Apostles, *c.*11. doe pronounce him excommunicate, that prayeth or talketh with an excommunicate person. *c.*45. they forbid cleargie men to communicate with heretikes. The councel of *Laodicea c.*31.32. *and* 33. dooth directlye condemne communion with heretiques, either in mariage or prayer.

The fourth councel of *Carthage c.*70. forbiddeth cleargy men all feasting and felowshippe with heretikes and schismatikes.

So zealous likewise haue the fathers shewed themselues against false teachers, that they haue bothe shunned theyr companie, and disallowed all participation with them, and their followers. *Tertullian in Scorpiaco* wold haue such compel led, and not praied, to do their dutie.

Athanasius de Synodis writing of heretiks, spreading theyr erroneous doctrine, *How I pray you* (saith hee) *are they not woorthye of all punishmentes, when they write such things?*

When impietie beginneth to shewe it selfe openlie, sayeth *Gregorie Nazianzen, in orat. pro pace, wee oughte to resist it as much*

as we may by sword, fire, or by any other meanes, least we be partakers of euill lenen, or consent vnto such as be infected with pernicious doctrin. And againe, *in homil. in dict. euangel. Cut off* sayeth he, *the Arian impietie, cut off the pernicious error of Sabellius. This I speake to lay men; this I speake to the cleargie; and this I speake to the Magistrates. My wordes fighting for the holy trinitye shall not haue so much efficacye, as thy edict shall, if thou wilte represse such as are infected with pernitious opinions.*

Hierome in cap. 5. epist. ad Galat. sheweth, that as soon as the sparkes of heresie appeare, they must presently be extinguished, and that *Arrius* in *Alexandria* was but one little sparke, yet because he was not presently oppressed, *that the flame arising thereof consumed the whole world.*

Saint Augustine epist. 48. ad Vincentium, proueth, that Christiā men are to be forced to embrace truth, both by the example of *Paul*, that by violent compulsion was conuerted to Christe, and by these words of the Gospell, *compell all that you find to come in.* The same father, *Epist. 50. ad Bonifacium* sayth, *that Kings then serue god, when they forbid, and punish with religious seuerity those things, which are done against the commandements of god.* The like sayings and arguments he hath, *lib. 2. contra Gaudentij epist. c. 17.* and *lib. 4. contr. Cresco. grammatic. c. 2. & contr. lit. Petil. lib. 2. c. 83.*

To these fathers we may also adde the testimonies of *Ambrose epist. 32. ad Valentin. imperat.* and *in orat. ad Auxentium de Basilicis non tradendis, & in Luc. c. 10.* of *Chrysostome homil. de anastia,* and of *Optate* of *Milenis contra Parmenian. lib. 3.* and of diuers others. But what need many proofs in matters so apparant?

Irenaeus aduersus haeres. lib. 3. c. 3. sheweth, how Saint *Iohn* the Euangelist fled out of the bath, wherein the heretike *Cerinthus* was, least it should fall vpon him. There he sheweth also, howe the ancient fathers *refused to communicate so much, as in speeche with such, as adulterated the truth: Eusebius lib. 7. hist. c. 6.* by the authority of *Dionysius* and *Heraclas* proueth, that such as con-

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uerse with hereticks are excommunicate.

The pious Christian Emperors did likewise establish that by law, which the fathers by their doctrine and practise taughte. *Constantin* the great was no soner setled in his state, but he forbad idolatrous sacrifices, & caused idoles to be defaced and demolished, as is testified by *Eusebius* in diuers places of his books *de vita Constantini. Augustine lib* 1. *contr. Parmen. c.* 7. *and contra Petil. lib.* 2. *c.* 92. testifieth, that he disabled heretiks to make any testaments. *Eusebius de vita Constantini lib.* 3. *c.* 62. *&* 63. declareth, that he prohibited the exercise of all hereticall religions, and held heretikes and sectaries to be no better, then traitors to himselfe, and enemies to truth.

The Emperors *Gratian, Valentinian, and Theodosius l.* 1. *Cod de sum. trinit. & fid. Cath.* commaund all their people to embrace one religion, the somme whereof they do set downe in forme of a law. and in the law *omnes. C. de hereticis.* they commaund *all heresies to keep silence. omnes vetita legibus diuinis & imperialibus constitutionibus hæreses*, say they, *perpetuo quiescant.*

Arcadius and *Honorius*, as appeareth by the law. *Cuncti. C. de hæret. & Manich.* tooke away all churches from heretiks, least they shold teach or doo the exercises of their false religion in them.

Theodosius the yonger and *Valentinian* his consort, made diuers lawes against heretikes, as we may read in *Codice Theodosiano.* The like course was held by *Martianus* and *Iustinian*, as is euidentlye declared by their lawes yet extante in the Code and nouells.

Finally, if at any time Christian Emperors grew cold, eyther in setting forth the true faith, or in punishing or suppressing errors; then we find that the auncient fathers fayled not both to admonish them of their duty, and to reprehend them for their slacknesse.

Chapter 4.

That to admitte the exercise of false religions formerlie forbidden, is contrary both to christian policie, and reason.

THE gentils by the light of reason perceiued, that religion was not lightly to be changed and god dooth therein taxe his people by his prophet, that they were more easily induced to change the euerliuing god, then the *H*eathen nations were to chãge their gods. They cõsidered, that ther was but one truth, & cõstantly beleeued, that their religion was true. This was the reason why the *Romanes* did so violẽtly persecute the primitiue christians, and refused the superstitious rites of *Bacchanalia*, which priuilie began to creepe in among the people.

*B*ut Christians proceede vpon better groundes of policie in prohibiting the exercise of all false religions. For firste they consider, that the wrath of god is reueiled from heauen against such, *as with-holde the truth in vnrighteousnes*. But who doe herein offend more greeuously then they, which either grant liberty to false teachers, or winke at the exercises of a wicked and false Religion? doe not they manifestly giue way to errors and stop the course of truth?

Secondly they know, well that god *despiseth those, which despise him*, as we reade, 1. *Samuel*, 2. and that hee casteth such out of his fauour, as are neither hote nor colde. If then such as regard not to see god rightly serued, rest despised, and lukewarme professors are reiected: how will it goe with such, as are cold

colde in ſetting forth true Religion, and care not what falſe doctrines are ſtirring abroade in the world?

Thirdly they vnderſtand the greeuous threatnings of the law againſt all idolatrous & falſe worſhip of god. I *am a iealous god* ſaith the Lord, *and will viſit the ſinne of the Fathers vpon the Children to the third and fourth generation of thoſe, that hate me.*

Fourthly as there is but one god, ſo they know, that there is but one true religion. Chriſtian policie therefore may teach them to admit no religion, but that, which is founded vpon the writings of the Apoſtles and Prophets, and which they are reſolued is moſt true.

Fiftly diuerſities of religions breed diſtractions of mens minds and diuers ſeditious ſtirres, and tumultes, as the leagues of *France*, and practiſes of the popes agentes in *France*, *Flanders*, *England*, *Scotland*, *Germany* and other countries doe declare. of late the Papiſts ſeeking to replant their ſuperſtition in Englād, went about to ſet the land on a flame, and to drown true religion in blood. But wiſe politicks are by all means to roote out theſe ſeedes of Ciuil diſſenſion.

Sixtly all changes in matters of ſtate are dangerous. But admitte a falſe and erroneous religion, where nothing but the true faith hath been profeſſed, & then no doubt but the chāge will be great.

Finally nothing is more abſurd, then to change lawes without cauſe, and to admitte a religion condemned by lawes, and to reſtore ſuch as are condemned by the ſtate. For that is rather a ſubuerſion, then an alteration both of lawes and ſtate. If then we reſpected nothing but the danger of ſtate in the mutation of religion; yet woulde all pollitick and wiſe men bee well aduiſed howe they admitted a newe and falſe religion contrary to that which hath formerly beene receiued by the ſtate.

Chap.

Chap. 5.

That toleration of diuers religions is contrary to the doctrine and practise of Papists.

BVT where the Pope and his adherents may sit as iudges, little reasoning may serue, to perswade thē to dislike of toleration of diuers religions. For not onelie their doctrine, but also their long continued practise condemneth it. in the Chapter *ad abolendam de hæreticis*, They adiudge them *Hereticks* that dissent frō the Romish church in the doctrine of the sacramentes, and such both by ecclesiasticall, and by ciuill lawes they persecute to the death. Nay oftētimes without forme & colour of law, they massacre them, empoysō thē, & by all means seek to root out the race &, memory of them out of the earth. Their goods they confiscat, their liuings they take away, their bodyes they burne, and although malice doth oftentymes end with death, yet such as are of a cōtrary religion, & all those that fauour them, they persecute both aliue and deade, killing those whom they can ouercome, and cursing whome they cannot kill. In *France* they massacred many thousāds without forme of law, and gladly wold they haue massacred vs in England, if theire treasons had not beene discouered.

Bellarmine lib. de laicis, C. 18. determineth, *that it is not lawful for any magistrate or prince to graunt libertie of conscience, or toleration of religion to his subiectes.* He saith further, *that hee ought to defend one onely religion with all his force. Non licet vlli magistratū vel principi* saith he, *conscientiæ libertatem, seu pacē religionis*

religionis subditis suis concedere, sed unam tantum religionẽ summa vi defendere tenetur.

Possevin his consort *lib.* 1 *select biblioth*, 2. 6, doth not onely deliuer the same doctrine, but also sheweth reasons, why two religions may not in one state be tolerated. Firste hee saith *it is a diuelish inuention*, 2. that *it is contrary to gods ordinance.* 3 *that it repugneth against the law of nature.* 4. *it is contrary to the substance and property of the christian faith.* 5. *that it taketh away the truth and certainty of christian religion.* 6. that *it taketh away the certaintie of gods deuine worship and of the Church:* 7, that *it taketh away christian discipline.* 8. that *it cutteth asunder the vnitye of the church.* 9 that *it is contrary to the worde of god.* 10. that it is *repugnãt to the practise of the Primitiue church, the authority of fathers, and lawes of christian Emperours.* and finally that *it prouoketh the wrath of God against the Authors of it.*

Neither neede we to make any question of the practise of Papistes in this behalfe, if wee looke into the actions of the pope and his bloody Jnquisitories. *In Italy* they tolerate no religion contrary to *Popery*, in *Spaine* they persecute such christians with fire and sword, as are contrary to theire faction. Jn the Low countries the cause of troubles proceeded principally from hence, for that the people would not admitte the bloody inquisition of *Spaine*, that was thoughte to be the fittest meanes to rooote out all religions but one.

Although then papists now think it no inconuenience in *England* to tolerate diuers *Religions*, and to admit another religion then that, which is alreadie receiued, and stick not in plain termes to saye so: yet it is apparant, that they speake against their conscience, and that they contradicte their owne doctrine and practise.

Chap.

Chapter. 6.

That Poperie is a false, and erroneous religion.

I Might, if J list, enlarge the former discourse, with diuers other re asons against toleration of diuers religions. but what should further demonstrations neede to proue that, which no papist will, as I thinke, deny? let vs therefore shewe, becausethese apologeticall petitioners stand much vpon the trueth and honesty of their religion, that beside the former generall reasons, there are diuers other particular matters to be obiected against popish religion, euery one sufficient to crosse their desires. For first it is a false and erroneous religion. Next the same is superstitious and idolatrous. Thirdly it is, composed of diuers hereticall positions. *Fourthly* it is a pack of nouelties. Fiftlie it conteyneth diuers doctrines full of Blasphemies. *Sixtly* it is enemie to kings, and greeuous to their subiects. Lastly it cõteyneth many pointes of doctrine condemned by the aduersaryes themselues: and alloweth diuers practises disliked by all nations.

That Popery is a religion false and erroneous, we prooue firste by the falshood of the groundes thereof, and next by the erroneous positions and doctrines, whereof it is composed. Stapleton in his book entitled, *principia doctrinalia*, doth deliuer vnto vs 7. grounds or principles of popish religion. The first is *the church of Rome*, the second is *The Pope*. the third *the meanes vsed by the Pope in iudgement*, the 4. the *Popes infallible indgement in causes of controuersy*. the fift his *power in taxing or consiguing the canon of holy scriptures*. the sixt his *certain interpretation, when he expoundeth scriptures*. the seauenth the *churches or popes power, in deliuering doctrine not written*. The which grounds, as they are defectiue, not mẽtioning the canõ of scripturs, as a ground of fayth, nor reputing the decrees of councels, and writings of Fathers to be any matter of momẽt deseruing to be placed among the principles of our aduersaries fayth: so they are most absurde and false. For *first* howe

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can the church of Rome be a principle or foundation to it self? and againe why shoulde the Church of Rome, where Peter taught be more a foundation or principle, then the Churche of *Hierusalem*, where our sauiour *Christ* himselfe taughte and suffered? the apostle *Rom.*11. doth threaten the *Romanes*, and signifie that the *Roman* church was a branch, that mighte bee cut of. And *Saint John Appocalyps.*17. sheweth, that the whore of *Babilon*, which was a figure of Antichrist, should haue her seate in *Rome*.

Secondly the Popes doctrine is notoriously declared to be erroneous, and that in many materiall pointes, as for example in the questions aboute the lawe, the sacramentes, transubstantiation, the gouernement of the Church, and diuers other important points. But were it not a matter already knowne and resolued, that the Pope cannot be supreme iudge in matters of religion; yet the papists haue no reason to thinke, that a blind man can iudge of colors, or an ignorant man of Artes. Furthermore the pope hath no greater priuiledge, then the high priest of the law. Yet he erred in condemning *Christ* and his doctrine. *Lastly* both the fathers shew, that diuers bishops of *Rome* haue bene Hereticks, as *Liberius and Honorius*: and *Adrian the.6.* in his booke *de sacrament.c.de confirmat.* cõfesseth, that *the pope may determine falselie by his decretall.*

Thirdly it is ridiculous to trust to the popes meanes in iudgement, when he vnderstandeth neither councels, nor vseth any good meanes to know the truth. Nay wee knowe, whatsoeuer means are pretended, that the pope either rũneth vpon his own head, or followeth a few carnall cardinals, or contentious friars.

Fourthly it is a blockish thing, to distinguish the Pope from his iudgement. For so the pope should be found to be without iudgement, & iudgmẽt without the pope. That his iudgement is not infallible, we gather infallibly out of his manifold erroneous doctrine & iudgmẽt. The same appeareth also by his false decretalls, and the variation of the popes iudgement.

Fiftly the scriptures being consigned by god, and deliuered to the church by the prophets and Apostles, need no new

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consignation, nor taxation of the pope. Nay very absurd it were, if lawes receiuing their strength from the gouernors, the scriptures shold not be authenticall without the approbation of the pope, who for the moste part vnderstandeth no scriptures, nor hath skill to reade them in theire originall tongs.

*S*ixtly the *P*ope is for the moste parte ignorante both of the sence of scriptures, & of the principal poynts of religiō, hauing studied neither, And very ridiculous it is, after plain words of scriptures, and exposition of counsels and fathers, to runne to the pope for resolution.

*F*inally the resolution of matters of fayth dependeth not vpon the determination of the pope, or his adherentes, who are departed from the fayth, but vpon the word of god, that in matters of saluation is plaine, and better expounded by the learned, and by auncient fathers, then by partiall *P*opes and their adherentes, *Stapletones* groundes therfore are false and erroneous. Neither are the principles deliuered by others more certaine.

*T*he conuenticle of *Trent sess.* 4. dooth seeme to found the faith of the *C*hurch partly vpon scriptures, and partly vpon vnwritten traditions. But *first* the same alloweth no scriptures authenticall, but such as are found in the old latine of the bible which in many pointes digresseth from the originall bookes, and is much inferiour vnto them.

Secondly they allow no interpretations of scriptures, , but such as are consonante to the doctrine of the church of Rome. which in matters of controuersy are most peruerse, erroneous and absurd, as may appeare by diuers particulers *in the survey of popery*.

Thirdly they make the bookes of *Tobiah, Iudith, Ecclesiasticus, Wisedome and Machabies*, together with certaine fragments not found in the original books of the old testamēt, equal to other scriptures alwaies reputed canonicall; the which is reproued by the common consent of auncient fathers, and seemeth repugnant to reason.

Fourthly vnder coloure of traditions they thrust vpon the Church,

Church,not onelie diuers Fables,and superstitious toyes, but also a greate part of the errors of the church of *Rome*. *Finally* they talke of Apostolicall and Ecclesiastical traditions,and yet can not certainely deriue them, eyther from the Apostles,or from the Ancient catholike Church. These foundations,therefore are ruinous,and rather serue to prooue the erroneous doctrine of *Antichrist*,then the faith of *Christe Iesus*.

Canus in his booke *de locis theolog*. among his principall groundes and proofes of christian religion,reckoneth,not only the acts of Councels and writings of the fathers,but also the authority of schoolemen and canonists of profane writers, and of humane reason,yea of the popes, and moderne church of *Rome*. Now what I beseech you,is more vncertaine,then to rely vpon the vncertaine actes of councels,and counterfeit writings set out vnder the name of fathers?

Againe what is is more vnreasonable,then to bring forth the pope & his complices for witnesses or iudges in their owne cause? Lex dei saith *Athanasius*, *Apolog 2*, *inimicum,neque testē neque iudicem esse vult*. *the lawe of God admitteth not our enemies to bee either iudges or witnesses*.

Finally naturall reason is blind in the cause of true religion. & profane men write profanely. These groundes therfore,as they are faultie,cannot serue for immoueable groundes of the christian fayth.

Cōmonly all papists doe build their faith,not so much vpon holie scriptures,as vpon vnwritten traditions,popish decretals,lying miracles,feyned visions,& the Romish churches Practise. But theire miracles and reuelations haue for the moste parte no better authoritie,then from the forged and lying legendes of saintes. the falshhood of their Decretalls and traditions is declared by the writings of auncient fathers. the practise of the moderne Church,is contrary to the apostolike and catholike church of old time. For in that Church we neither finde any vniuersal pope with triple crown & guard of Swizzars,nor any Romish masse,nor popish indulgences or purgatory, or such like trash.

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Vpon these false and erroneous grounds it is no maruell, if they haue framed to themselues a most false and erroneous religion, as may appeare by these particulars. Concerning scriptures they teache, that they are no perfect canon of our fayth, and *next* that they are not authenticall to vs, vnlesse they be consigned and deliuered to vs by the Pope, and his adherents. *Thirdly* they say that the Latin translation is authenticall, which they doo not affirme of the originall books. *Fourthly* they say, they are obscure hurtfull, ambiguous and difficulte. Lastlie they permit them not to bee read publikely in tongues vnderstood of the multitude. But the Apostle 2. *Tim.* 3. sayth, *They are able to make the man of God perfit*, and none but heretikes, as we may read in *Irenæus*, euer accused them of insufficiency. Secondly as lawes, so scriptures haue receiued theyr strength from the author of them, that is, from the holy ghost. And those are very absurd, that do beleeue the Pope speaking in his decretalls, and will not beleeue God speaking in holy scriptures. Thirdly all the fathers prefer the originall books of scripture before the translations. Fourthly the word of god in scriptures, is called light, and the food of the soule. Who then that is not led by the spirit of Satan, can repute them obscure or hurtfull? Lastly neuer was it taught or hearde in auncient times, that scriptures were publikely red in tongues not vnderstood.

Secondly they giue to Christ in the sacrament a body, neither felt nor seen, nor any way like to our bodies. For what man, I beseech you, euer had a body, that was in many places at once, and yet filleth no place? they holde also that being in his mothers womb, he was *vir perfectus*, that is a grown man; and that, *as man, he was omniscient and knew all things.* His office of mediatorship they communicate vnto the virgin *Marie* and other saints, and to Angells, and somtime stick not to call saints *their redeemers*, as *Bellarmine* in his first book *de indulgentijs* confesseth. To make a treasure of indulgences they mix the merits of Christ and his saints together, as if Christs merits were insufficient. Their Masseprieests, as they say, are after the order

order of *Melchisedech*. Finally, they make them mediators for Christs body, as these words of the *Masse* declare, *suscipe hanc oblationem &c.* and again, *supra quæ propitio & sereno vultu respicere digneris*. That is, *receiue this oblation*, viz. of Christs body and blood. And again, *Looke vpon it with a fauourable and serene countenance*, Of which doctrines no one is true, and diuers are blasphemous and impious.

Thirdly they say, the Pope is saint *Peters* successour, and Christs Vicar, albeit he neither teach the gospell, nor administer the Sacraments, nor resemble them almost in any thing. Him also they make the heade, spouse and foundation of the vniuersall church, albeit he can shew graunte for none of these prerogatiues. They teach further, that he is aboue general councels, and hath power to depose kings, and that his lawes bind mens consciences. but such doctrines are not only erroneous but also absurd.

Fourthly they cast out of the catholike church all, that professe not their faith, although elect to life, and contrarywise, make reprobate persons, hereticks, and wicked men professing the Romish faith, and communicating with the Romishe church, true members of christs body. they hold also that the catholike church is alwayes so visible, that euery man may see it and discerne it. Finally they shut the catholike church within the limits of the Romish church. Matters repugnaunte to holy scriptures, and no way agreeing with the nature of the true, catholike and apostolike church, nor very well with reason.

Fiftly most falsly they teache, that the Pope onely hath power to confirme generall councells, and that no man els ought to summon them, and præside in them. They hold also, that the conuenticles of *Laterane*, *Constance*, *Florence* and *Trent*, are comparable to the fowre firste generall councells.

Sixtly they make their followers belieue, that the moderne church of Rome differeth not from the aunciente Romane Church, and that the same is guided by gods spirit, and cannot erre. But their erroneous doctrine different from that which S.

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Paul taught the Romans declareth the contrary.

7. Commonly they take to themselues the name of Catholikes yet their doctrine of the masse, of their half communions, adoration of the sacrament, merites of congruity and condignity, of Popish indulgences, worshippe of images, and such like was neuer receiued of the Christians of all times and places.

8. *Parsons* in his booke of 3. *conuersions*, giueth out, *that Saint Peter and Eleutherus* did teache the moderne Romane faith, to the aunciente Britones, and *Austen* the monke to aunciente Saxons. But hee faileth in his proofes, and with a harde and bare face telleth nothinge, but bare and improbable lies.

9. They teache their followers to worship saintes, and to say Masses in their honour, and to go on pilgrimage, and to offer to them, and confirme the same with false and counterfet tales of Saint *George*, *Christina*, *Catherin*, *Margaret*, *Dorothey*, and such like legendes; confirming false doctrines with false tales.

10. Their doctrine of 7. Sacraments is most false, For no where can they shew where Christ instituted eyther the form or matter of all these sacraments, or promised grace and iustification to all these sacraments.

11. Falsely and dishonorably they teache, that brute beasts eating the sacrament, eat also Christs body.

12. Christ sayd *take and eat*, they say to their priests in effect, *lift and offer*, and to the people, gape and gaze.

13. They teach their folowers to make grauen images, and to worship them. yet god in his law expresly forbad the worshipp of them.

14. God commaunded his people to sweare by his name. they teach their disciples to sweare by Saints and other creatures.

15. Falsely they teache subiects to rebell against theyr Princes excommunicate by the Pope, and that the Pope hath power to assoile them from their allegeance, a doctrine false and seditious:

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16. They teach, *that concupiscence in the regenerat, is no sin*, and that the virgin *Mary* was not conceiued in sinne, Which holy scriptures condemne as erroneous.

17. The state of perfection they place in the vowes of monkes and friers, as if their rules conteined more perfection, then the gospell.

18. Their iustification they place partly in charity, partly in their own works, and hope thereby to merit heauen. but the law pronounceth them accursed, that abide not in all the words of the law to do them.

19. Charity, they say, is the forme of faith; and nothing els but the grace of God. But this vtterly destroyeth grace.

20. They doubte not, but that they are able to satisfy for all sins committed after baptisme. but true christians beleeue, that by Christs stripes they are healed.

Finally all those doctrines, which the papists teach contrary to the faith of the church of *England*, are false and erroneous: as is demonstrated in diuers ample treatises published againste them.

Chapter 7.

That Popery is an heathenish and idolatrous religion.

IF we had no other exception againſt popery; yet this one is sufficient to exclude it out of all Christian Churches and common wealths, that it is a religion blotted with most grosse and heathenish idolatry. A matter displeasing to god, offensiue to true Christians, and most repugnant to the christian faith. God in his law *Exod.* 20. denounceth grieuous punishments against this sinn. *Tertullian in lib. de idololatria* calleth it *a principall crime, and the whole cause of gods iudgement. Idololatria* saith he, *principale crimen generis humani, summus seculi reatus, tota causa iudicij.* If then the

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the Masseprieſtes and their followers bee guilty of this ſinne; how will they be able to anſwere, either before god, or man? But of this crime we doubte not, but plainelie to conuince them. For *firſt* in the canon of the Maſſe both the prieſte and people are taughte to bow themſelues, and to giue diuine worſhip to the ſacrament. *Alan. de ſacrifie. Euchariſt. c.41.* and *Briſtow in his 26. motiue* and other papiſts do call the ſacramēt *their Lord and god*, but to giue gods honoure to any thing but god, is plaine idolatry. Either therfore muſt they proue, that the ſacramēt is god, by hypoſtaticall vniō, as Allen cōfeſſeth very impiouſly & falſelie, or it will be an eaſy matter to proue them idolaters.

2 *Secondly* the papiſts confeſſe, that *Latria*, or the honour properly due to god is due alſo to the croſſe, and crucifix, and images of the trinity. This is the doctrine of *Thomas Aquinas*, and all his ſolowers. But it leaueth theſe idolaters without excuſe. For how can they defend their doctrine, vnleſſe they wil deny theſe croſſes, crucifixes and images to be creatures?

3 *Thirdly* they make vowes to ſaints & angels, and in their publike liturgies call vpon thē. They do alſo ſwear by thē, & publiquely confeſſe their ſins vnto them, ioyning them in ranck with god almightie. But to communicate theſe honors to creatures is nothing elſe, but to make them gods, and themſelues idolaters. *Bellarmine lib. 1. de cultu ſanctorum. c. 9.* bluſheth not, *to make them gods by participasion*. But herein he doth participate with the idolatrous gentiles.

4 *Fourthly* they make an idol of the Pope, giuing vnto him the honoures and titles, that are properly due vnto Chriſt, and making him *the head, ſponſe*, and *foundation* of the catholike Church. In the chapter *ſatis diſt. 96.* He is expreſſely called God, and that he is rightly ſo called *Auguſtine Steuchus* in his defence of the pretended donation of *Conſtantine* doth acknowledge. In the *gloſſe in. c. cum inter, extr. Ioan. 22. de verbor. ſignif.* He is impiouſly called Lord *and god*. *Baldus in l. vlt. c Sent. reſcind. and. Felin in c. ego N. de iureiurando.* do giue him the name *of a god on the earth*. Finally his followers fall down

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before him, and worshippe him, as god. Nowe what is idolatry else, but to aduance a creature aboue his rank, and to giue him diuine titles and honors?

5. Fiftly it is idolatry to make grauen images, and to worship them. For that is apparant by the wordes of the second commandement, that is specially directed againste idolatry. But the papists make grauen images and worship them. Nay they worship them no otherwise, then the gentiles did theire idoles. Both gentiles and papists praye before them, both offer incense vnto them, both doe thinke to honoure the memory of the deade in erecting images to them. why then shold not this be reputed idolatry, aswel in the papists, as in the gentiles? verily if we do rightly esteem of matters, we shal find, that papists do more slauishly serue their idols, thē the *He* then did their idoles, going in pilgri mage to them, kissing them & crouching vntothē, and setting vp lights before them.

6. They make the images of god the father, & god the holy ghost & of the trinity, & giue thē diuine honor. But to worship false images as these are, the papists themselues confesse to be idolatrous. It is manifest idolatry also to giue gods honor or *latria* to creatures.

7. Euery day of the week the papists make new gods of the al tar, & oftē they make new crucifixes. The Pope also canonizeth at his pleasure new saints. But god by his prophet psal. 81 forbiddeth the hauing of *new & strāge gods*, as idolatrous. they deny percase, that they esteem thē as Gods. But what can vain pretēces auaile, whē we see they communicat gods honuor to these creatures?

8. The holy scriptures *Amos* 5. and *act.* 7. condemn thē for idolaters, *that worshipped and serued the hoast of heauen.* But papists worship angels & saints, & the court & hoast of heuē; & serue them religiously. Nay they are so farre from acknowledging their errour herein, that they contend, that *dulia*, or *seruice* is due vnto them.

9 The gentiles are condemned as idolaters *psal.* 114. for *that they worshipped images of siluer and gold, and the worke of*

mens handes. What excuse then can the *Papistes* alleadge for themselues, that they passe not the condemnation, worshipping gods both of metall and stone, and falling downe before the works of their own hands?

10 The apostle 1, *Cor.* 10. saith the gentiles *offred sacrifices to deuils*, and the reason is, for that they offred them in honoure of men, and without warrante, transslating gods honoure to creatures. are not the papistes then ashamed of their masses, that are no better, then sacrifices to deuils being offered in honoure of men, and to the dishonoure of *Christ*, and *christian* Religion?

11 The Prophet *Hieremie. c.* 7, taxeth them as idolaters, that builte high places in the honoure of god, *being neuer commanded by god so to doe.* there also the idolatry of those is reprooued, that made vowes to the Queene of heauen, and serued her. This reproofe therefore is much rather deserued by the Papists, which builde high places and altars to men, and without warrant serue our Lady, whome they call *the Queene of heauen*, making more praiers and vowes to her, then to God.

12 In the Booke of *Baruch, c.* 6 the *Babylonians* are reputed idolaters, for that *they caried their Gods of golde, siluer and stone vpon their shoulders*: and *adorned them with costly apparell, and worshipped them.* Why then shoulde the Romanists deny them selues to be idolaters, that cary their idols in procession, and adorne them with costly apparel and iewels, and kisse them, as their delites?

13 The idolatrous *Jewes* are noted *Hierem.* 2 for saying *to a stock thou art my father. & to a stone, thou hast begotten me.* and yet the senceleste papists say to stocks and stones, *Pater noster*, and to a wodden crucifix *thou hast redeemed me*, as *Bellarmine lib.* 2, *de cult sanct. c.* 23. confesseth.

14, *S. Iohn* 1, *epist.* 5, where he warneth Christians, to keepe them selues *a simulacris*, that is *from images or similitudes* set vppe to be worshipped, dooth signifie, that papistes worshipping such images decline to the customes of the gentiles.

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15. The Israelites confesse their sinne, *Iudges* 10. in worshipping *Baalim*, or the images of god. Happy were the Papistes, if they woulde likewise acknowledge their sinne in worshipping moulten and grauen images, both of god, and of creaturs. their idolatry is no lesse greeuous, then that of the *Israelits*.

16. The worship of angels by the councell of *Laodicea* c. 35 is tearmed idolatrous, and by *Hierome* in *epist ad Riparium*, & by other fathers in expresse tearmes hath bin condemned. The same is also flatly forbidden *coloss.* 2, and *Apocalyps.* 22. do not the papists then worshipping angels, fall within the compas of this prohibition, and of the crime of idolatry?

17 The *Iews* 2. *paral.* 30. ar taxed for offring incēse to idols, &, 2 King. 18. to the brazen serpent, & *Marcellina* noted as an idolatrous heretick for burning incēse to images, neither did the Heathen Emperors require more at the hands of *Christians*, thē to sacrifice incense before the statues. And yet the papistes when they haue offered incense to theire images, wipe their mouths, and suppose they haue committed no idolatrye. But they are as blind as the images, which they worship.

18. To sacrifice in honour of creatures is idolatry, for that is an honour due to God only, as the papists themselues confesse. But Papists doo offer sacrifice in honour of Saints, as the prayers of the Masse doo declare. They giue them also the sacrifice of prayers. are they not then grosse idolaters?

19. *Tertullian lib. de idololatr.* dooth shew vs, that the worship of images and similitudes is idolatry. *Omnis forma aut formula idolum se dici exposcit, inde idololatria omnis circa omne idolum famulatus & seruitus.* *Euery forme or small image* sayth he, *ought to be called an idole. and thence it commeth to passe, that idolatry is the worship or seruice bestowed vpon euery idole,* Again speaking to idolaters: *qui seruitis lapidibus*, sayth he, *& qui imagines facitis aureas & argenteas, & ligneas & lapideas. You which serue stones, and which make images of golde and siluer. of*

wood and stone.

20. *S. Ambrose de obit. Theodosij* saith, *that Helene finding the crosse of the Lord did adore hir King, and not the wood. Forasmuch as that was the error of the gentiles.* The papists therefore worshipping wooden crosses, runne into the error of the idolatrous gentiles.

21. *Epiphanius hæres.* 79. affirmeth, *that the diabolicall inuention of images hath adulterated the seruice of god, and brought in spirituall fornications.* The same father did also teare a vail, wherin either Christ or some saint was painted, and thought it no fit thing to hang in the church. dooth he not then ouerthrow and condemn the common practise of papists?

22. The fathers of the councel of *Francforde* vnder *Charles* the great say, *that the cause why they refused to worship and adore images was, least they should prone idoles.* which argueth that images worshipped are nothing els but idoles.

23. *Tertullia̅ de præscript. aduers. hæres.* and *Hierome in Abacuc c.* 2. teach *vs, that heresie is a kind of idolatrie.* Who then cā deny but that papists maintaining so many heresies, are also guilty of grosse idolatry?

24. Reason doth also conuince the *Papists* to be idolaters. For what more reasonable, then that such as worship idols should be reputed idolaters? further, idolatry is nothing else, but the translation of gods honour to creatures. Thirdly an image worshipped religiously is nothing, but an idole. *Tertullian lib. de idololat.* defineth an idole to be nothing else, *but a little forme or image.* Finally why should not they be condemned to bee idolaters, that do the same things, for which the gentiles were condemned as idolaters? But the papistes by worshipping images make them idoles. They translate gods honour to the sacrament, to crosses, to the Virgin *Marie*, to the images of the Trinity. They deny not, that they worship images for religion sake. they cary about their images, kisse them, pray before them burn incense to them, as did the gentiles.

25. Finally the papists by their own confession are proued idolaters

laters. *Bellarmine lib. 2. de imaginib. c. 5.* sayth: *that an idole is a false similitude, and representeth that, which is not.* But Papists do worship the false similitudes of God the Father, God the holy ghost, and of the *Trinity*. Likewise they worship the images of Saint *George*, that killed the dragon, of *Dunstane*, that tooke the diuell by the nose, of *Catherin*, *Christopher*, & diuerse saints that either neuer wer in the world, or are falsly represented, and belyed.

They confesse also, that it is idolatry to giue *latrian*, or diuine honor to creatures. But this honor they giue to the *Crucifix*, to the images of the trinity, and to the sacramēt. As is shewed before.

Furthermore their consciences inwardly accusing them of idolatry, they haue blotted out the 2. commandement against the worship of grauen images and other similitudes out of their primers, and short Catechismes: and very slenderly doo their diuines touche the sore of idolatry. Many exceptions, I confesse they make, and excuse themselues as well as they canne, of this hainous crime. But their excuses are vnsufficient, and for the most part, common to the Heathen idolaters with them. They say first, *they put no trust in images*. But such as offered incense to statues were reputed idolaters, albeit they trusted not in them. Beside that they speak most vntruly. For neuer did the gentiles trust so much in the images of *Iupiter*, *Apollo*, *Æsculapius*, *Iuno*, *Diana*, and other Heathen Gods, as the Papists do in the images of our lady of *Loreto*, of *Monserrat*, of *Sichem* of *Saint Iames of Compostella*, *of the Crucifix of Burgos* in *Spain* and *Mantua in Italie*, but did they not trust in images; the hethen could answer so also.

Bellarmine lib. de imaginibus teacheth his disciples, that images are not worshipped with *latria per se & proprie*, *that is*, *for themselues*, *and properlie*. But what saith he, that the gentiles could not aswell alledge for themselues, as the papists?

Finally they aunswer, that they do not worship images, as Gods. But the same pretence was also brought in time past, by the Heathen idolaters, as we may read *in Lactantius lib. 2. in-*

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stit. diuin. c. 2. and in the commentaries vpon the *Psalms* set out vnder the name of *S. Augustine in Psal.* 113.

Should then Christians admit a religion, that is corrupted with so grosse idolatry? nay rather we are by all meanes to represse the exercise of it, least Gods wrath fall vpon vs beeing careless of his dishonour, and negligent in performing his true seruice.

Chapter 8.

That Popery is a religion, composed of old and new heresies.

THat which our sauiour Christ sayd of the *Scribes* and *Phariseyes Matth.* 23. with far better reason may be sayd of the Pope and his complices. For while they are still quarreling with Christians, which will not yeeld to their Pharisaicall traditions, they erre themselues in more weighty points of Christian doctrin, and receiue diuers olld and new heresies for sound doctrine, and seeming to straine a gnat, swallow downe camels.

1. With the *Pharisies* they glory in the law, and seek to be iustified by the works thereof, although the Apostle *Rom.* 2. and *Galat.* 2. do teach contrary.

2. The *Pharisies* made voide the law of God by theyr owne traditions, as our Sauiour chargeth them. *Marc.* 7. and doo not the Pope and his complices likewise, making and worshipping grauen images, dispensing with othes, killing innocēt christians without forme of iustice, maintaining publike stewes, & diuers such excesses?

3. *Epiphanius hæres.* 16. *ante Christum* reputeth the *Pharisies* heretikes, for that they *were separated from others*, and receiued *a voluntarye and superfluous religion*. How then can monkes and friars being herin culpable, cleare themselues from heresie.

heresy.

4. The *Scribes* are enrolled among heretikes by *Epiphanius, haeres. 15. ante Christum*, for *their supersophisticall exposition of the law*, and *their often washings*, and *affectate holinesse*. But the Popes factours and Friars doo farre passe them in all these things.

5. The *Hemerobaptists* by *Epiphanius haeres. 15. ante Christum* are reputed heretikes *for their often washings*. Why then not the papists, that dayly and somtimes hourly wash themselues with holy water.

6. The *Dositheans* spared not their bodies. But for this, and for affecting prayse for their virginity, they were reputed heretiks by *Epiphanius*. shoulde not then the *Iebusites* and others, that whip themselues and affect virginity, be kalendred in the same order?

7. With the *Capernaits* the Masseprieests expoũd Christs words of eating his flesh and drinking his blood carnally. are they not then both to be ranged among heretikes?

8. With *Simon Magus* the Pope and his folowers thinke it no sin to buy and sell the graces of the holy ghost, and other spirituall things, the folowers both of *Simon Magus* and of the pope worship images, and vse common women.

9. *Irenaus lib. 1. aduers. haeres. c. 23*, rangeth the *Basilidians* among hereticks, for that they vsed *images, inchauntmentes, and diuers exorcizations*, and yet they coulde not coniure breade and wine out of the sacrament, as the papists suppose they do by theyr enchantments, the Papistes do also exorcize water, salt, and spirits as they say.

10 *Carpocrates* for the worship of images is reputed an hereticke by *Irenaus lib. 1. aduers. haeres. c. 24.* and *Marcellina* for burning incense to images, and adoring them, as *Saint Augustine* testifieth *de haeres. c. 7.* the papists therfore doing the same things cannot escape the like censure.

11. The *Carpocratians* and *Basilidians* were accompted hereticks for concealing and hiding the Misteries of their religi-

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on, leaste holie things shoulde be cast to dogges, as is testified by *Irenæus lib.1. aduers. hæres. c. 23 and Epiphanius hæres.* 24. and 27. they are then simple, that repute the papists catholiques, dooing the same things, and vsing the same reasons with these heriticks.

12 The *Marcosians* did baptise in a strange language, as *Epiphanius* testifieth *hæres.* 34. *Irenæus lib.1. aduers. hæres. c.* 18. sheweth, that they greased such as they baptised, and that they vsed to giue their followers dying, extreame vnction. *Epiphanius* saith that *Marcus* broughte in μετουσιαν or transubstantiation in the Eucharist, and that his followers accompted themselues perfect. how then can we accompte the papists catholiks, that haue borrowed from *Marcus* and his folowers so many branches of theire heresies?

13. The *Nazarites* stand condemned as hereticks for mingling Iewish Ceremonyes with Christian religion, as we read in in *Augustine* de *hæres. c.* 9. and *Epiphanius hæres.* 29. It is an easy matter therfore to iudge in what termes the papists stand, that consecrate paschall lambes, and in theire sacrifice vse so many Iewish obseruances.

14. The *Heracleonites* gaue their folowers extreme vnction, as we may reade in *Augustine de hæres.* 16. and *Epiphanius hæres.* 36. it appereth also, that in this ceremony they vsed a strãge language, and for proofe brought the words of *Sainte Iames the* 5. where he speaketh of annoynting the sick, who then seeth not, that popish extreame vnction doth sauor of this heresy?

15. From the followers gf Helzai and the Hereticks called *Osseni* the papists haue learned to sweare by bread and Salt, and to worship spittle and ragges, and to pray in a strange language. for this was not done by catholikes, but by these hereticks, as wee way reade in *Epiphanius hæres.* 19. *ante Christum*,

16. VVith the *Marcionists* the Papists separate mariages for religion, and teach, that Christ fetched soules out of hell. For that was doctrine firste taught by the *Marcionistes*, as

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Epiphanius signifieth *hæres.* 42.

17 Both papists & *Messalians* beleeue, that baptism cutteth away only former sinnes, and in their prayers hope to be hearde for their much babbling.

18 The *Angelicks* were condemned for worshipping Angels, and praying to them, as we reade in the commentaries of *Theodoret* in *Coloss.* 3, and in *Augustine de hæres. c.* 39. *Epiphanius hæres.* 38. doth condēn the *Caiās* for inuocating both good and bad angels. *Tertullian* also in his book *de præscript. aduers. hæret.* condemneth them *that serue angels.* doe the papists then think it catholike religion, to worship and serue Angels, and to call vpon them?

19 As the *papists* doe proue their religion by forgèd miracles and lyes, so did the *Seuerians*, which therfore were ranged among heretickes by *Saint Augustine de hæresib. c.* 24.

20 The Papists *c. proposuisti. dist.* 82. call mariage *fleshlie pollutions*, and say, *that maried folkes liue in the flesh*, and and cannot please god. But for the like doctrine the *Tatians* and *Encratites* were adiudged hereticks.

21 As the *Manicheys* cōdēned mariage in their priests caled *electi*, & absteined frō the cup in the *Eucharist*, & gaue to christ a body extended to diuers places, and not solide, so do papists.

22 *Montanus* first broughte in lawes of fasting, and extolled vnwritten traditions, and was author of oblations for the dead. The firste is prooued by the testimony of *Apollonius* in *Eusebius* his history. The last two poynts are made euident by *Tertullian* following *Montanus* his heresy, and deriuing them from his Paracletus in his booke *de corona militis*. Why then shoulde not papists offending in the same poynts be reputed *Montanists?*

23 Further I haue shewed in my late suruey of *Popery chap.* 8. that as the *pepuzians*, honored *Pepuza*, so the Papists honor *Rome*, that with the *Catharists* they hold, that a man may performe the law perfectly, and bragge of their purity & perfection, that with the I *acobites* and *Armenias* they make the images of God the father and the holy ghost, that with the

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Staurolatrians & *Chazinzarians* they worship the crosse, that with the *Collyridians* they worship the virgin Mary and offer consecrated hostes in her honor, that with the *Circumcellions* they murder such, as are opposite to their faction, that which the *Priscillianists* they periure themselues, and teach æquiuocating periurie, that with the *Eutychianistes* they giue Christ a body without iust dimensions, or circumscription, that with the *Pelagians* they extol the force of free will, and diminish the praise of gods grace, that with the hereticks mentioned by *Irenæus* they accuse scriptures, and to make short, that they haue embraced many other old condemned heresies.

As for the *master of Sētences*, *Innocent* the third, *Thomas Aquinas*, *Scotus*, *Albert*, *Durand*, *Stenchus*, *Harding*, *Stapleton*, *Allē*, *Bellarmine*, *Baronius* and other particuler agents of the *Romish* Church we are able to charge them with infinite hereticall opinions. But because our aduersaries doe not take themselues bounde to defend euery priuate mans doctrines and opinions, I will reserue the proofe hereof to some other place.

Finally if all doctrins brought into the church since the Apostles tymes sauor of heresies, as *Tertullian* affirmeth; thē we need not to doubt, but that al those popish doctrins cōcerning vnwritten traditions, apocryphall scriptures, the reading of scriptures in tongus not vnderstood, the being of Christs body within the accidents of bread and wine in the Eucharist, trāsubstantiatiō, the sacrifice of the masse, half cōmunions, the adoration of the sacrament, the popes vniuersall monarchy, the popish worship of saintes, reliques and images, the 7. sacramentes, the merits of workes, and such like nouelties, as are broughte into the Church by the pope and his complices, are mere heresyes.

Chapter 9.

That popish religion is new, and not as the Papists call it, the old religion.

ANtiquity in matter of religion carrieth no small weight with it in the reputation of Christiās. Saint *Iohn*, 1, epist. 1. sayeth

saith he declareth vnto vs, that *which was from the beginning*: and *Ephes.* 2. we reade that the church is founded vpon the prophets and Apostles, *Iesus Christ* being the chiefe corner stone. If then popish religion was not frō the beginning, nor can be iustified to haue proceeded from *christ*, or his apostles or the holy prophets; then is it for the noueltie thereof to bee reiected. But that is so apparant, as hee that will deny it, muste needes speake againste his owne conscience and knowledge, if he haue either conscience or learning.

1. The masse is a principall matter, which papists contend for. Yet is the same a playne corruption of Christs institution of the Eucharist, and wholy repugnant to the apostles doctrine. Christ taking bread said, *this is my body*. but the masse priests deny, that any breade remaineth in the sacrament after the words of the institution spoken. *He* said, *take and eat*. The Masseprieste say to the people, *gape and gaze*, and in the mean while eat and drinke all themselues. He said *do this in remembrance of me*. they offer vp *Christ* in honour of saints. He commanded all to drinke, that receiued the other kind. They exclude all but the *Priest* from the cup. He ordeined the sacrament to be receiued of the communicātes. they receiue it not, but oftentimes hang it vp, cary it about, and adore it. The Apostle 1. *Cor.* 11. sheweth, that the sacrament was instituted to declare the Lords death. but these celebrate the masse in tongues not vnderstood, insomuch that few papists vnderstand what is doon in the celebration of the masse.

2. *Christ* certes, neuer instituted the Popes monarchie. Nay, where the Apostle Ephes. 4. speaketh of the ministers of the church, this great monarch is not once named. True it is, that Christ said to *Peter, feede my sheepe*, and promised. *that to him he would giue the keys*. But what is that to the Pope, that is no Apostle, nor in any thing like to *Peter*? further *Peter* had no monarchicall power giuen by these words. For equally were the Apostles called, and authorized. Much lesse therefore are we to imagin, that any bishop had this vniuersal monarchy bestowed on him.

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3. Further it is mere madnesse to affirme, that either Christ or his Apostles taught the worship of the Crosse, or of images, or of *Saints*, or their reliques, or that they deliuered to their disciples and solowers the popish doctrine of the 7. *sacramentes*, or of Purgatory and indulgences, or of the merites of congruitie, or of the foundations and other pointes of Popishe Religion.

4. In our survey of *Popery* we haue shewed, that those poynts of popery, which the Church of England refuseth, are repugnant both to auncient councells, and the auncient fathers of the Church. The auncient fathers of the Church, and Bishoppes of *Rome* neuer thought, that any one bishop had authority aboue a generall councell. The fift canon of *Nice* forbiddeth to receiue any, that were excommunicated by other Bishops. The 6. Canon of that councel equalleth other Bishops to the bishop of *Rome*, in that councell, it was decreed, that *Priests* should not be separated from their wiues. The councell of *Eliberis* condemneth the superstitious lighting of candles in churchyards, and pictures in churches. The councell of *Gangra* taxeth such, as disprayse mariage, or despise the oblation of maried priests, or refuse to eate flesh, or condemn such as weare common apparell. The councell of *Laodicea* condemneth the worshippe of angels. Neyther is there any abuse in *Popery*, that is of any antiquity, but lightly the same is taxed in some ancient councel. The popish worship of angells, images, crosses, and such like, halfe communions, straunge and vnknown tongues, and other abuses of popish religion likewise are either not knowne, or generally condemned by the fathers.

5. The auncient Christian religion came from Hierusalem. but the popish worshippe of images and saints, the doctrine of the carnall eating of Christs body, transubstantiation, halfe communions, indulgences, the popish doctrin of purgatory, and the popes monarchy came neuer from thence.

6, Finally we find when and where the principall points of popish doctrin, which the church of England refuseth, were established by the synagogue of *Rome*. the worship of images was

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first receiued and established in the idolatrous second councell of *Nice* vnder *Irene*.

Gregory the 7. first tooke on him the vse of both swords, and began with force to depose Emperors, and to translate kingdomes from one to another,

Innocent the third first brought in transubstantiation, and auricular confession in the councell of *Lateran*.

The conuenticle of *Constance* first decreed, that *accidents in the Eucharist subsist without a subiect*, and that all Christians beside the priest were to content themselues with one kind in the sacrament.

Eugenius the fourth, in the conuenticle of *Florence*, as is said, setled the doctrin of purgatory and the popes supremacy. then also was deliuered the doctrin of the 7. sacraments, and established first by authority.

The rest of those popish doctrines concerning the sacrifice of the Masse, indulgences, and such like deuises, which we refuse, were lately confirmed in the conuenticle of *Trent*. From thence the papists deriue the authority of the missalls, breuiaries, and other rituall books. If any thing be taught by them more then this contrary to the sound forme of faith deliuered by the Apostles, the same hath bin receiued either from olde hereticks, or els from later Popes of *Rome*.

That religion therfore, which papists teach ouer and aboue the christian faith, is newly deuised, and not to be deriued from the Apostles, or prophets or ancient fathers of the church.

Chap. 10.
That Popish religion, is impious and blasphemous.

THE people of God vnder the law were so zealous of Gods glory, that they vsed to rend their cloths, if they did heare any man vtter any thing soūding like blasphemy. Nay for the word that signifieth *blasphe-*

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blaspheming, the Hebrewes vse the worde of blessing, which sheweth, that all our actions shoulde tend to the prayse of god, and none to his dishonor. Is it not then straunge, that *Christians*, which shoulde excell all others in zeale and loue towards God, should either professe or suffer popish religion, that is so full of impieties and blasphemies against god? This they thinke to wipe away with one impudent denial. But this name of blasphemy is too deep grauen in the forehead of the whore of *Babylon*, to be defaced with any deniall.

For first the Pope challengeth to himselfe the name and honour of God, as is euident by the chap. *satis. dist.* 96. and *c. inter corporalia. de translat. pral.* and the Canonists giue vnto him that name and honour, as is to be seene in the glosse *in c. cum inter. extr. Ioan.* 22. *de verb. signif.* and in the commentaries of *Felin in c. ego N. de iureiurando*, and *Baldus in l. vlt. Cod. sententiæ rescindendæ. Stapletō* in his epist. to *Gregory* the 13. before his doctrinale principles doth call the pope *supremum numen in terris*: that is, *the soueraigne god of the earth.*

2. Secondly blasphemously the papists translate the honour of Christ to the Pope. they call him *the head, foundation*, and *spouse of the Church*, as appeareth by the disputes of *Bellarmine lib. 2 de pontif. Rom. c.* 31. and by the glosses of the Canonists. *Abbas Panormitanus* saith, *that Christ & the Pope haue but one consistory.* This honour also the Pope is content to take to him, as by the Chap. *quoniam de immunitate in. 6.* and diuers other decretales it appeareth. In the booke of Ceremonies hee applieth to himselfe these words, which Christ vttereth of himselfe, *all power is giuen to me in heauen and earth.*

3. Thirdly they giue the name and titles of God to creatures. *Biel lect.* 48. *super can. missæ*, saith *the priest is the creatour of his owne creator.* the same blasphemy is also found in *Innocentius de mysteriis missæ*, and *in Stella Clericorum*, and was vttered by *Bonner* to certaine Priestes in the beginning of Queen *Maries* dayes.

4. Fourthly they confesse theyr sinnes to angells and saints, as well as to God; as is euidently proued by their common confession

fession in their missalls. *Horatius Tursellinus* in his Epistle to *Peter Aldobrandini* before his history of our Lady of *Loreto*, saieth, that god dooth *at our Ladies pleasure gouerne the earth, and bestow at her becke heauenly gifts vpon men*. Commonly they giue the office of mediation, to our Lady, to saintes and angells.

5. They teach, that the Masseprieests are constituted prieests after the order of *Melchisedech*. Nay they make the prieestes mediators for christs body, as it appeareth by these wordes of the masse, *supra quæ propitio ac sereno vultu respicere digneris &c.*

6. They are not ashamed to affirme, *that a dogge, or hogge, or mouse eating a consecrated hoast doth eate christes true bodie*, as we may see in *Thomas Aquinas* 3. *p. q.* 83. *art.* 6. and *in.* 4. *sent. dist.* 13, and *in Biel, in* 4. *sent. dist.* 12. *in Alexander Hales*, and diuers other schoolemen.

7. *Nicholas the* 2. in the *chap. Ego Berengarius. dist.* 2. *de consecrat.* maketh *Berengarius* to confesse, that *Christs* glorified body *is torne with teethe*, and *sensibly handled by the Prieest*.

8. *Clemens the* 6. *in the chap. vnigenitus. extr. de panit. et remiss.* doth make Christe like to the sinfull people of the *Iewes*, in whome, as we reade *Isay. c.* 1. *from the heade to the foote there was nothing sound.*

9. *Faber* in his booke against the anatomy of the masse compareth christe to drũken *Silenus*, *annon* sayth he, *mirificus Silenus fuit christus? in another place he calleth him an enchanter.*

10. *Bellarmine lib.* 1. *de cult. sanct. c.* 13. alledging a place out of *Iustine Martyr*, but most fasly, placeth angels before the holy ghost, and woulde haue them worshipped together with the holy trinity.

11. *Julius the third* called for his Peacock *in despight of god*, and nothing is more common among papists, then blasphemies & imprecations, as is confessed by themselues in the *Romish catechisme.*

12. In the *Romish* breuiary the blessed virgin is called *dulcis amica*

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mica dei, that is, *the sweet friend of god*, & *the happy gate of heuē*. They giue vnto her also power ouer her sonne, and say, *iure matris impera redemptori*, that is, *by thy motherly power commād the Redeemer of the world*.

13. *Bellarmine lib 1. de cultu sanctorum c. 23.* alloweth these speches of friars speaking to a woodē crucifix, *thou hast redeemed vs, thou hast recōciled vs to thy father*. he confesseth also *in his 1. booke de iudulgentijs*, that saints may be called *redeemers*. *Thomas Waldensis in his* prologue *ad Martinum quintum* applieth these wordes of the Apostle; *Lord saue vs, wee perish*, to the pope.

14. *Bonauenture* or rather some falsary vnder his name applieth those diuine prayses, which the prophet in the Psalmes giueth to god, to the virgin Mary.

15. Of the scriptures most commonly they speak most blasphemously, sometime calling them *a nose of waxe*, sometime a *deade letter*, sometime *a killing letter*, sometime comparing them to *Aesops* fables. *Kellison* in his suruey. *p.* 158. saith *the deuill doth wrap himselfe from top to toe in scriptures*, as if the word of god were the habit of the diuell,

He that list to see diuers other blasphemous doctrines & sayinges of the pope and his complices, let him reade the two bookes *de antichristo et eius ecclesia*, latelie set out by Master Powel a young man learned, zealous and paineful, that hath at large handled this argument. in the meane while we may see, that such as professe christian religion and true piety haue noe reason to like that religion, in which *Christ* is notoriously blasphemed, and so many impieties conteined.

Chap. 11.

That toleration of popery, is contrary to reasons of state.

FVrthermore with small labor it may be shewed, that popery is a religion full of contradictions, absurdities and fooleries

fooleries, and so contrary to holy scriptures, and the catholike faith of *christians*, as darknesse to lighte, falsehood to truth, and black to white. But this short answere will not admitte any such large discourse. beside that all these poyntes are at large prooued in *the suruey of popery*, published in answere to *Kellisons* inuectiue *Surney*. Now therefore it shall bee sufficient to shew, that as popery is contrary to the rules of Christian religion, so it si no lesse repugnant to reasons of state, and derogatory both to the Authority of Kinges, and to the libertie of Christians.

That popish religion is contrary to reasons of state and politicke gouernement, it apeareth *firste*, for that the same is idolatrous, wicked, false, and contrary to gods true seruice. nowe what state can long continue, that either receiueth such a wicked religion, or else is careless for the establishment of gods seruice? *Them that honoure me* saith the Lord. 1. *Samuel.* 2. *I will honor, and they that despise me shall bee despised.* The Apostle also Rom. 1. sheweth, *that the wrath of god is reueiled frō heauen against all vngodlines and vnrighteousnesse of men, which withold the truth in vnrighteousnesse.*

Secondly it is alwaies dangerous to change lawes, and to reuerse matters heretofore orderly passed. But if popish religion were tolerated, then shoulde all those lawes cease, that concerne the articles of religion; the book of common prayer, the forme of administration of sacramentes, the kinges royall authority in ecclesiasticall causes, the ministers of gods worde and sacramentes, and the possessions of the church. Finally many things now well ordered, would then bee called in question, if then lawes be the bands, that conteine the common welth in order, who seeth not, that a greate dissolution of state woulde followe if Popish religion were tolerated?

Thirdly the pope claimeth power to dispose of kingdomes, and to depose kings. and all his true disciples doe maintain his Claime. Js it then possible, that any state should ether liue vnder such a tyranny, or tolerate such professed enemies of state?

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Fourthly the same man pretendeth right to giue lawes to the state especially in ecclesiasticall causes, and to dispose of the liuings of the church, But I thinke noe state will giue this power to straungers, and enemies, that hath liberty to refuse it.

Fifthly we reade that popé *Paule* the third in his bulle of excommunication against King *Henry the eighte*, King of *England*, commanded his subiects to take armes againste him, gaue away his true subiects as slaues to those that coulde take them, dissolued all bondes, wherein any stood bound to him or his subiects, as is euidently aparent in the words of his bulle recorded in *Sanders de schismate*, & the collector of his *Bulles*, and this authority all pops claime, and al papists must defend. But it is strange, that any state should endure such indignities offered to princes and theire subiects.

Sixtly no man can serue the pope and his prince and countrye, especially beeing in opposition with the pope. howe then can the state admit such as depend vpon the pope, and are ready to exequute his commandementes and take themselues bound to do it vpon paine of damnation? Nay *Percie* and other papists of late without his commaundement as they say, were in a fayre way to ouerthrow the state.

7. *To restore banished men, to acquite condemned persons, & to let prisoners loose, that are in custody by order of law, is the most extreme condition that lost common wealths may be drawn vnto*, as *Tully* saith *lib. 5. in Verrem*, *perditæ ciuitates* saith he, *desperatis omnibus rebus hos solent exitus exitiales habere, vt damnati in integrum restituantur, vincti soluantur, exules reducãtur.* But toleration of popery doth bring all these incommodities with it. shold we then basely subiect our selues to enemies, and traitoures, & take that course, which no state euer yeelded vnto, vnlesse the same were brought to extreme and desperate termes?

8. No state can admitte such as depend vpon forreine enemyes and intertaine intelligence with them. For that were to imbrace within our bosomes the enemies of state. But that is

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the case of the archpreest, of the Iebusites, Massepreests, gunpouder traytors and all their adherents.

9. No state can be well gouerned by two gouernors, and two diuers lawes. *For* as there is but one principall gouernemente in a state, so ought there to be but one authority, and one law. but if papists bee tolerated, then the pope must aswell be obeyed as the king, and the popes laws be ioyned with the kings lawes. furthermore the common wealthe will prooue a monster, not onelie with two heades, but also with two soules and two diuers kindes of proceedings.

10. The bonds of state are lawes, & the bonds, that tye subiects to their princes, are othes of allegeance, and loyall affection towardes them. But papists being dispensed with all by the pope respect neither lawes of state, nor othes of allegeance, nor loue due to princes. *Howe* then can any state tolerate such fellowes, as respect nether bonds of state, nor duty, nor obligation toward their lawfull princes?

11. Lawes punish such as contriue the murther of priuate persons, and much more such, as are ready vpon euery occasion, to stirre sedition. shold then then the state tolerate such, as vpon the Popes commandement, and warrant, nay vpon the word of a seditious Massepriest, shall thinke it lawfull & meritorious to murther & empoyson any, that shalbe opposite to theyr factiō, or that shal be ready to exequute any mischieuous enterprise against the state? the papistes wil deny themselues to be in this case. But what should any man trust denials, that remembreth *Percies* and *Catesbyes* and Garnets late treasons?

12. If we beleeue not rules of state, yet let vs consider in what daunger states stand, that haue in theyr bowels many Iebusites, Massepriests, and their complices, ready to execute the popes will, by examples and precedents of former times. And first let vs remember how many enterprises were made by them in the late Queenes dayes of famous and blessed memory, to bring their country vnder the commaund of strangers. Next, what attemptes they made against that innocent princes life.

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Thirdly, what libells they set out to the disgrace of the principall gouernors of the state. Fourthly let vs consider, what stirres and rebellions they rayſed in the dayes of King *Henry the* 8. *King Edward*, and *Queene Elizabeth*. Fiftly it may not be forgotten, how they made a league in *France* against the king, and cruelly murdered King *Henry* the third, and empoysoned diuers, that stood in their way. Sixtly the massacres of *Fraunce*, and cruell executions in *Flanders* shew, what they wil do here, if once they thinke themselues strong enough. Seuenthly, if we forget all the rest, yet may we not forget *Percies* late treason, who in the ruines of the Parliament house, meant to bury both King and state, and to massacre all Christians, opposite to the popish faction. Lastly, if of nature papists were quier; yet will the Pope neuer suffer them to rest, vntill he haue his will.

Our last reason of state against Popery is, for that the same is both enemy to princes, and most greeuous to christian subiects; which remayneth now in particular chapters to bee handled.

Chap. 12.

That popish religion is enemy to kings.

THat popish religion is enemy to all kings professing a contrary religion, I think, the papistes themselues will not deny. For experience sheweth, that they persecute such, both with armes, and laws, and censures. Neither do they only make opē wars vpon them, but also by priuy murdrers, & empoysoners seek to destroy them, as may be proued by many particulars. And now if any mā reply & say, that neither *Clement the* 8. nor this pope now raigning, tooke this course against his Maiesty and other christian kings professing true religion; we aunswer first, that it is vncertain how far the pope was engaged in *Percies* late treason, and what secret practises popes both haue, and do continually

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set forward. And secondly, that want of occasion and meanes hath rather hindered their violent and furious courses, then any change or alteration of their former resolution in oppugning their opposites.

But suppose his maiesty and the state were not of a contrary religion to the pope; yet it shall be prooued, that popery is aduerse to Kings, that like well inough of that religion. For first all kings liuing vnder the popes obedience, are the popes subiects. *Boniface the* 8. declareth it in the chapter *vnam sanctam, ext. de maior. & obed.* where he saith, *it is necessary to salvation for all men to be subiect to the Pope.* Now what greater indignitie, then to make kings the popes vassalls and subiects?

Secondly, *Bellarmine lib. 5. de pontif. Rom. c. 6.* sayth, *that the pope hath power to take away kingdomes from some, and to bestow them on others.* The same doctrine is also maintained by *Robert Parsons* in his seditious book of titles. He doth also traiterously affirme, *that the people may sometime lawfully proceede against princes.* *William Rosse* in his book *de iusta reip. supra reges impios & hæreticos authorit. c. 2.* affirmeth impudently, *that the right of all the kings and kingdomes of Europe, is layde vpon this foundation, that the state or people may depose their kinges.* But grant this; and then are kings tenants at the popes, and peoples will. For what is more easy, then to impute grieuous crimes to princes, if the pope or seditious mutins list to quarrell with them?

Thirdly, *Bellarmine lib. 5. de pontif. Rom. c. 6.* determineth, *that it is not lawfull for Christians to tolerate a king, that is an infidell, or an heretike, if he go about to draw his subiects to his religion.* The papists therefore, as we see, are taught to make it a matter of conscience, to depose their kings, and the massepriests set them on to rebellion. *Pius the fift*, excommunicated all such as would not take armes against Queen *Elizabeth.* and *Clerke* and *Watson* first, and lately *Percie* and *Catesbie*, and theyr complices attempted the Kings destruction, albeit, they say, he is not declared excommunicated. Nay admit a Prince were not aduerse to the pope in religion; yet if the Pope pretend any matter

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matter of quarrell vnto him, his subiects are stirred against him and hee is excommunicated, as may appeare in the Duke of *Ferraraes* case, excommunicated by *Clement the* 8. because he wold not deliuer vp into the popes hands, his dukedome of *Ferrara.*

Fourthly, suppose a king keepe good correspondence with the Pope; yet he is no t within his kingdome, as papists teache, to make ecclesiasticall lawes. nor may refuse to obey the popes ecclesiasticall lawes. But he is no soueraign king, that eyther receiueth lawes of other, or hath no power to make lawes for his subiects in matters of externall Church gouernement.

Fiftly where popish religion reigneth, there the clergie is exempt from the kings courts and gouernment. *Bellarmine* in his treatise *de exempt. Cleric.* setteth down these propositions, first *that Clerkes in ecclesiasticall causes are freed from the commaund of secular princes by the law of god. Next, that Clerkes are not to bee iudged of secular iudges, though they transgresse temporall lawes.* and lastly, *that princes in respect of Clerkes, are not soueraigne princes. Emanuel Sae* in his first edition of *Aphorismes for confessaries* saith, *that the rebellion of a Clerke against his King is not treason, because hee is not the kinges subiecte.* His words are these, *Clerici rebellio in regem non est crimen laesa maiestatis, quia non est subditus regis.* So wee see, that the doctrine of popery maketh kings but half kings, and depriueth them of a great part of their subiects.

Sixtly the Pope in *c. quia nonnulli. de immunitate ecclesia.* exempteth the goods and possessions of Clergy men from tolle and custome. Doth it not appeare then, that Popish religion depriuing the King of halfe his reuenewes, doth also weaken his estate, and make him oftentimes vnable to defray his ordinary charges?

7. In all states where popery is professed, a greate part of the kings reuenewes is taken from him, and bestowed vpon the pope, and his kingdome is thereby much impouerished.

Finally did the King neither respect his Royall authority, nor his enemies; yet if he meane to secure himselfe from the hands

hãds of Cutthrotes, and priuy empoisoners, he may not endure the king-killing Iebusites, nor the popes proctors, that stirre vp warres against princes, that are enimies to the Pope, and by all meanes seek to perswade men to take away their liues. These fellowes caused *Henrie the 3. of France anno* 1589. to be most cruelly murdered by a Dominican Frier, and the like they attempted against king *Henry* the 4. now raigning. If God had not watched for the safety of our King and state, *Catesbie*, *Percie*, & *Faux* had by fire & gunpowder destroyed the King, the Queen, the Prince, and all the Lords, Iudges, and commons assembled in parliament. How many they haue lately empoysoned, we refer to Gods secret iudgement. That the pope dooth entend the destruction of all Christian princes, whom he excommunicateth, it is not to be doubted, seeing he armeth their subiects against them, and promiseth, not onely remission of sins, but also rewardes to such, as lay holde vppon them.

Whosoeuer therfore meaneth to reigne securely, and to maintaine his regall authority, must diligently prouide, that his subiects professe not popish religion, that is so opposite both to his authority, and security.

Chapter 13.

That popish religion is greeuous both to true christians and to papists themselues.

THat popish religion is greeuous to al true Christians, it cannot wel be denied. For who is not vexed, especially, if his hart bee enflamed with true zeale, seeing the holy scriptures abused and accused of imperfection, insufficiency, and flexibility, and popish traditions either æqualled or preferred before them? what true christian can endure to see *Christs* honoure and office emparted to angels and saintes, and idols worshipped more frequently and deuoutly

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deuoutly, then the true and euerliuing god? What zealous *Christian* doth not burne with indignation to see the man of sin to dominere in *Christs* Church, & to call him selfe *Christes vicar, the heade and spouse of the church*, and to exalt himselfe aboue al that is called god? *Finally* who wold not greeue to see gods holy name and truth blasphemed, as it is by the teachers of popery?

Furthermore, as Christ was greeued to see the house of god made a denne of theues, so it cannot chuse but greeue his disciples, to see the house of god possessed by *Antichrist*, and al true teachers chased away, oppressed, and murdred in places where his complices can preuaile. there also scriptures in tōg vnderstood of the multitude are suppressed, and the Popes hest followed more diligently, then the lawes of God.

Thirdly what can be deuised more greeuous to a christian soule, then to see gods true worship suppressed, & idolatry & superstition publikelye mainteined, and of ignorant people so grossely abused?

Fourthly as nothing is more pleasing to trué *Christians*, the freedome of conscience, and liberty of true catholike religion so can ther be no greater vexation of conscience, then to see the institution of *Christ* in his holy sacraments and worship violated, and mens consciences forced to embrace errors, and true professors cruelly persecuted.

Finally it is no small vexation of spirit for free *Christians*, to see princes made the Popes vassals, and his exequutioners to murder such, as professe the truth; for free mē to endure the Popes exactions and pillages, to heare the vntruth and calumniations of his agents defaming innocent *christiās* with notes of heresy, schisme, and other most greeuous crimes. Nay so heauy is the yoke of the popes tyranny, that the papists themselues are forced to complaine thereof, and would no doubte cry outlouder, if they durst. *Petrus de Alliaco* in his booke *de reformat. ecclesiæ* complaineth of the principall abuses, which were most greeuous and burdensome. The first was *the multitude of the popes lawes*, the second was *the frequent*

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vse of excommunications and other censures of the Churche. The third was the heauines of the popish prelates *exactions*. beside these three, he shewes, that the multitude of religious orders, and begging friars was a heauy and intolerable burthen in the church.

The Germans not long sence collected *a hundred matters of greeuance* offred them by the pope, and his Clergy and officers, and presented them to the pope, desiring redresse. The speciall poynts are set downe in their petition entitled *centum grauamina Germaniæ, &c.*

So many abuses reigned in the Church of *Rome* some hundred yeares agone, that the bishop of *Chems* writing thereof a speciall treatise called it, *onus* Ecclesiæ, *the burthen of the Church.*

Aluarus Pelagius also that liued some time before *Martin Luther*, began to discouer the errors and abuses of the church of *Rome*, and doth most greeuously compleyne of them, intituling his booke *de planctu ecclesiæ*, that *is, the lamentation of the Church.*

And this hath been the complainte of diuers Christians, as we may perceiue, by some Epistles of *Petrarch*, and other writings of *Arnold de villa nona*, of *Nicholas Orem*, *Thomas Bradwardine*, and many others.

The papists themselues feele the greef of auriculer confessions, the fraudulent practises of the friars in their absolutions, and enioyning of satisfactions.

The multitude of the popes lawes, & the burthen thereof lyeth heauy vpon their consciences, for their friars teach them, that they binde the conscience.

The vow of single life in many youngmē & women doth work desperate effects. When they see thēselues haltred, they runne into a greate dissolution of manners, and grow careless, what sinnes they commit.

The massepriests liue in great subiection to their prelates, and the rules of mōkish life ar greuous to al, that professe those forged religiōs. And therfore few obserue the rules of their pro-

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fession, none long doe well content them selues to liue vnder them.

Jn *Italy* and *Spaine* they mure vp their Nunnes, and yet neither walles nor lawes can keepe them in order.

The taxes imposed both vpon the clergy and laity are many and greeuous. No act of religion almost is done without paying of these payments the pope rayseth greate treasures.

If any transgresse the popes lawes, out flye suspensions, excommunications and interdictions, and no release is graunted with out greeuous compositions, especially if matters concerne the popes prerogatiue.

Finallie if any spurne either against the popes authority, or agaynste any poynt of his erroneous religion, then hee passeth through the hands of the inquisitors, and to the racke, if not to the fire he goeth. if a man be suspected, he is a long time imprisoned: if he be conuicted, then is he to passe to the fire, & his goods are seysed, and his wife and children vtterly empouerished. And of these cruel exequutions kings and princes are the ministers. Neither dooth the father respect the child, nor the wife the husband, if the pope doe accurse him. nay oftentimes without form of law, eyther they cause such as they suspect to be empoysonned, or massacred. and vnder this gouernment do papists liue. Is it not then strange, that free men shold endure this slauery, and that Christians shold not seek remedy for so greeuous oppressions?

Chap. 14.

That the petition of papists for a toleration of popish religion, is voide of reason.

Iohn Lesey in his preface doth vant, that the petitiō of his cōsortes for toleration of popery *is conformable to reason.* But little

little doth he seem to vnderstād, what is reason, that requireth things so cōtrary to truth, law, & reasō. *For first* what reasō can he pretēdto desire the practise of a religiō rebellious, seditious, fals, erroneous, fooliſh, absurd, new, strāge, idolatrous, blasphemous, and full of diuers other moste groſse abuses? either therfore the papists must clear their religiō from these crimes, or else confesse they haue small reason to demand a toleration for it. We haue iustified our charge in diuers treatises both in latin and Englisſh, and yet they answere nothing particularly.

Secondly litle shew of reason haue they to desire his maiesty to admitte a religion, which depriueth him of halfe his authority, halfe his subiects, halfe his reuenewes, and maketh him subiect to the pope.

Thirdly they doe without all reason demand the free exercise of a religion, that bringeth mens consciences into thraldome, their persons into danget, and their landes and goods into the hands of tyrantes.

Fourthly the pope and masseprieſtes make merchandiſe of mens soules, and make little conscience to buy and sell churches, altars, dignityes, heauen, grace and all spirituall thinges, They spoyle the poore, the widdowe and fatherleſſe, and for maynteinaunce of their owne estates, make hauocke of Christian mens estates. *H*aue they then reason, to sue for such a bargayning and spoyling religion?

5. They shew thēselues deuoid of reasō, that admit masse prieſts into theire houses, that like owles fly the light and sight of the magistrate, that intertaine intelligence with forreign enemies, that deuoure theire substance, that like impure lechours abuse the wiues, daughters, and maides of such, as giue them intertainement, and pretending to make them *Catholike* doe indeed make them *Cuckoldlike*.

Sixtly we finde by proofe, that Masse-preests and *Jebusites* haue combined thēselues with foreign enemies, & haue sought the destruction of the ire souereigne princes, & the thraldome of their natiue country to strangers. If any man doubted of this before, the horrible treason and rebellion of *P*ercy, Catesby & theire

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their followers, and their wicked deseignements may resolue him. And therfore if reason may rule them, none of the kings true subiects can seek the aduancement of this treache rous religion.

Finally papists haue no reason to aske that of vs in England, which themselues deny to vs and our brethren in *Spaine* and *Italie*. There they will not cease their butcherly proceedings, nor put downe their houses of Inquisition. Neither will they be induced to suspend their penall lawes made against true Christians. What face and forehead then haue papists, to aske that in England of vs, which they will not yeeld to vs and our brethren in other countries? is it not reason, that they should doo to others, as they would haue others to do to themselues? and doth not the law *quod quisque ff. quod quisque iuris·* contain great reason, determining, *that euery man should be iudged according to the law, which himselfe vseth?*

But if papists wil needs, vrge things vnreasonable, then must they vnderstand, that true Christians haue reason to reiect their treacherous, false, erroneous, new, absurd, idolatrous and blasphemous religion.

And next, that his Maiesty hath iust cause to abhor the practise of that religion, that (as hath bin foreshewed) maketh him the Popes vassall, and taketh away halfe his authority, halfe his subiects, halfe his reuenues, and bringeth the rest into question. Now his Maiesty is in no daunger by the grace of God, if he can suppresse the growing faction of Antichrist. *Sixtus Quintus* in his declaratory Bull, anno D. 1588. against our late gratious Queen confesseth, *that hee had no meanes* to proceede against her, as he had in countries professing popery, to deale with other princes. But let Masse priests gather their bands of seditious persons together· and then both prince, and state shal incur great hazard.

Thirdly, the preachers of the Catholike faith haue good occasion to oppose themselues against these wolues, that seeke to enter vpon Christs flock. They seek to alter both religion and state, and will not rest before they haue depriued al true pastors

both

both of their liuings and life. will not then true pastors awake and vigorously resist them?

Fourthly, Wise politikes may not admit a religion, that will cause diuision, and trouble the peace of the state. Neither may they tolerate such as depend on strangers, and concurre with forain enimies.

5. The disciples of Christ may haue no felowshipp eyther with the priests of *Baal*, or the caniball Massepriests, that say they eat Christs flesh with their mouths and teeth, & swallow his blud into their bellies, or with the disciples of Antichrist, that seeke to suppresse the true catholike faith.

6. No true louer of his country can endure rinegued *Iebusites* and Massepriests, that are combined with forreign enemies, and seeke to bring their countrimen vnder the commaund of straungers, and to murder all, that are studious of the peace and honor of their nation, as *Walleyes*, and others Iesuites actions of late haue plainly declared.

7. Charitable Christians may not tolerate either a race of sturdy begging friars, or a packe of lazy *Monkes*, or a swarme of caniball Massepriestes, which say they eat vp Christs body really and corporally, but indeed and really deuour the poor, the widow and the father lesse.

8. Men of honest minds and disposition are enemies to all lecherous and sodomiticall Friars, Monks, and *Massepriests*. neither will they salute them, heare them, or conuerse with them, least they be partakers of their sinns, and consequently of theyr plagues.

9. Christians maintain their Christian liberty, and haue reason to detest the doctrine of Antichrist, that enthralleth both theyr persons and consciences. Further as it pilleth theyr goods, so it destroyeth vtterly the soules of them and theyrs.

Finally, seeing they cut our brethrens throates abroade; no Christian man hath reason to suffer them to harbour here, purposing to cut our throats at home. *Faux*, *Percie*, and *Catesbie*, haue left a race of cutthrotes and gunpowder fellowes behind them. shold then reasonable men so far forget reason, as to harken

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ken to a petition so vnreasonable?

Chap.15.

That popish religion may not be tolerated, if we respect the groundes of christian religion and policy confessed by the papists themselues.

THat diuers religions are not to be suffered in a christian common wealth, we haue before demonstrated by the confession of papists themselues. It resteth therefore now, that we proue by generall positions holden and confessed by the papists, that popish religion may not bee tolerated by princes and states, eyther professing true religion, or els holding the true rules of policie.

1. First it is confessed by our aduersaries themselues, that no idolatrous religion is to be tolerated in any state. But it is clearly demonstrated, heretofore *Chap.* 7, that popish religion in diuers pointes is idolatrous.

2. Neither will they yeeld to permit any sects, or heresies. but it is apperant, that monks, friars and Masseprieſts are diuided into sects. and manifestly haue we prooued *Chap.* 8, that popish religion is a masse of old, and new heresies.

3. Further they confesse, that all impious and blasphemous opinions are to be seuerely punished, and neither by publike graunt to be authorized, nor by conniuence to be passed ouer. But hardly shall the papists be able to cleare themselues of the impieties and blasphemies, wherewith formerly they stand charged.

4. Fourthly that cannot be true religion, that containeth either falshood, or foolery, or error. Nor do papists deny, that such false religions are to be represſed, and by lawes exterminated out of the commonwealth. But in our survey of Popery we haue shewed, that diuers positions of popery are not onely

erroneous

erroneous, and false, but also fooliſh and ridiculous.

5. Kings that are ſubiect to the Pope will not ſuffer any religion, if they can chuſe, that is either preiudiciall to their dignity, or dangerous in reſpect of their ſafety. But many arguments & examples do ſhew, that popiſh religion is of that nature, as formerly hath bin declared.

6. The Popes themſelues, albeit vſurpers, will not ſuffer any of their ſubiects to bind themſelues by oath to forreine princes in enmity with them, or to entertaine intelligence with them. Why then ſhould ſuch as are ſworn to the enimies of the ſtate, and entertain intelligence with them, and practiſe againſt the ſtate, be ſuffred in England?

7. In *Italy* no man is permitted to harbour any prieſt or friar, that denieth the Popes vſurped ſupremacy. Why then, ſhould the Maſſeprieſts and their adhærents be tolerated among vs that deny his Maieſties ſupreme authority in the gouernmẽt of the church of *England*, that is due to him both hy the lawes of god and man?

8. Finally the papiſts, aſmuch as they dare, reſiſt the popes pillages, and cry out vpon his exactions. Shold true Chriſtians then that are now releaſed and freed from theſe burthens, admit a religion, which teacheth and vrgeth theſe manifold exactions and oppreſſions?

Chapter 16.

An anſwere to the title of the petition of lay lapiſts, and the preface of Iohn Lecey.

NOw leaſt any ignorant papiſts ſhold be abuſed by glozing reportes of their conſortes, as if they were able, either to cleare theſe doubts, or to alledge iuſt cauſes of theire bould requeſt for a toleration of popiſh religion, wee haue thought it not amiſſe to examine the ſeuerall chapters, and partes of this apologeticall petition, adding our anſwers to their titles, prefaces, demandes, accuſations, letters and idle diſcourſes. The title & front of theire petition foloweth, to gether with *Iohn Leceys* preface.

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A PETITION APOLOGETICAL, [a] PRESENTED TO the Kings most excellent Maiesty, by the Lay [b] Catholikes of England, in *Iulie* last.

In eo quod detractant de vobis tanquam de malefactoribus, ex bonis operibus vos considerantes, glorificent Deum in die visitationis.

In that [c] wherein they misreport of you, as of malefactors, by the good workes considering you, they may glorifie God in the day of visitation. 1. *Pet.* 2. v. 12.

Printed at DOVVAY by JOHN MOGAR, at the signe of the [d] Compas. 1604.

THE PREFACE.

REuerend Sir. [1] There came to my hands by the way of [2] *Bruxels*, on the xxviij. day of this moneth, a certaine Petition or *Apologie of the lay Catholikes of England* (as *I* stand [3] informed) presented to his Highnesse about the later end of the Parliament: which semeeth so [4] conformable to reason, so [5] absolute in forme of their submission, and so [6] admirable for the assurance by them offered for their [7] Priests and Pastors: that the publishing thereof cannot but giue contentmente (in mine [8] opinion) to al sorts of men, that desire both to be clearelye informed of the true state of things, and that iustice and equity shold take place, according to mens comportments and deserts, and not according

It is not credible, that papists vvold either present, or signe and allovv such baggage stuffe.

b Hereticks and idolaters deserue not the name of Catholikes.

c Here vvanteth the beginning of the sentence, viz. haue your conuersation honest. *can vve then repute them honest, that cut of* honest conuersation?

d To shevv, that they saile not alvvay vvithout cõpas.

[1] *adde* Iohn, *and then it vvill stand thus,* reuerend Sir Iohn.

[2] *That is, by the neareſt vvay about.* [3] *His best ground, you see, is false information.* [4] *Or rather confrontable to reason.* [5] *Hovv absolute, vvhen it is made vvith conditions and limitations, as appeareth after-vvard?* [6] *True. For euery politike Christian may vvoonder at their presumption and foly, that suppose that a king, or state vvill rest assured upon the othes or promises of masse-priests, and their nameless consorts.* [7] *Priests of* Baal, *ordered by Antichrist to sacrifice for quicke and dead, and not true priests or pastors.* [8] *Not vvorth an onyon.*

cording to the preiudicate opinions of ſuch, whom * nothing but the bloud and vtter beggering of *Catholikes* can ſatiſſie. And therefore I thought good, in more publike manner then it was before, to make the world * acquainted therewith.

Reaſons of publiſhing this treatiſe.

His Maieſties honour and ſeruice.

THE publiſhing of this Apology cannot but tend much to his [1] Maieſties honour, and ſatiſfaction and [2] ſecurity; for ſo much as the Catholikes affectionate [3] ſeruices and obligations therein contayned, muſt needs be arguments of ſome ſupereminent vertue and goodnes in his ſacred perſonage, that could draw from them at all times ſuch extraordinary effects of [4] loue and deuotion: and the more manifeſt the [5] proteſtations of their purgations ſhall appeare to the world, the more manifold ſhall be their bondes and obligations of perſormance, and perſeuerance therein.

The Proteſtant Prelates.

The *Proteſtant* [6] *Prelates* cannot with reaſon diſalow thereof, becauſe herein is nothing required [7] at their hands, but a reaſonable conference, and ſatiſfaction in points of their miſſion and vocation: And when they ſhall make it euident out of the written word, that they are the true Sheepheards and Paſtors ſent from God to haue charge of ſoules they make profer without delay to ſolow them, and with all conformity to obey them, and heare their voices: which when they ſhall proue, the controuerſie is charitably compoſed, and though they faile of their proofs, yet they remaine as they do with their wealth, their [8] wiues, their pleaſures, and pallaces: the poore Catholikes deſiring onely a ſecret and ſilent permiſſion of ſuch [9] Paſtors, as ſhall ſhew to them & the whole world, ſufficient [10] euidence and approbation for the charge of ſoules they vndertake.

The

most ſimple ſatiſfaction, vvhere nothing is performed, but only promiſed. [3] *Seruices ſuppoſed and obligations broken.* [4] *Such as appeared in the tumultuous ſtirres of papiſts in* Scotland *againſt the king, and in the practiſes of* Brook, Watſon, *and* Clerk *executed at* Winchester *for conſpiring the deſtruction of his Maieſty. And laſtly in* Percie *and* Garnet. [5] *VVhat? vvil recuſats novv turn proteſtants? it ſhold ſeem ſo. But vve are to vnderſtād it no further, thē a laxatiue purgatiō ret beth.* [6] *They haue no reaſō to like either their murmuring petitiōs, or their bald pleadings.* [7] *A goodly proceeding, vvhen fugitiues and malcontents call foorth true ſubiects to anſvver.* [8] *Theſe tvvo vvords are euil placed together. But if talking of maſſepriests, he had ioyned their* whores & pleaſures *he had ſpoken properly. Of vvolues rather. for vvho made them paſtors, or is ſo ſimple, as to commit Chriſts ſheep to them?* [10] *Can they proue the Popes authority, and the function of prieſtes offering and deuouring Chriſts body and bloud vvith their mouth? they ſhall then vvorke vvonders.*

The had been truly ſpoken, if it had been applied to the inquiſitors of Spain & Italy.

And vvith the great audacioufneſſe, and ſoly of theſe petitioners.

[1] *Is it honorable for the king to ſubmit himſelf to enemies, and to receiue conditions of leuvd ſubiects, as theſe petitioners vvould perſvvade him?*

[2] *A goodly ſecurity, vvhen a kings life and ſtate ſhall depend vpon a ſingle threed of popiſh fellovves promiſes. And a*

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[1] *They laugh at this pild prologue, that vvould threape kindneſſe vpon them.*

[2] *Soon may* Iohn Lazy *euacuate his brain, but the principles of popiſh practiſes he ſhall neither euacuate, nor anſvver.*

[3] *They ſhall ſoon truſſe your ſchoolboy maſſe prieſts.*

[4] *And to requite their kindneſſe, the maſſeprieſts knovv their followers, and their vviues & daughters in tus & ad cutem.*

[5] *Their pitifull ignorance both in diuinity and humanity is too too apparēt.*

[6] *VVhetſtones for lying they deſerue. Their faces alſo are as hard as vvhetſtones.*

[7] *They are ſory they attend not on the maſſe-prieſts to* Tiburn *as they vvere vvont.*

The [1] Puritans herewith cannot be offended, if they peaceably, and preciſely ſeek after contentment, and not contention: becauſe they ſhall find diuers of their maximes zealouſly, or rather odiouſly conceiued by them againſt Catholikes, ouerthrown & [2] euacuated by moſt euident demonſtration and inſtances in matters of fact, practiſe, and experience: eſpecially in that point of conditionall ſubiects, which is ſo much vrged by the Miniſterie.

The [3] flouriſhing and learned Academiks of *Oxford* and *Camoridge* may perceiue hereby that Catholikes know their Prieſts [4] *intus & in cute*, & take them neither for ignorant in diuinity, nor [5] dunces in humanity; neither for *Catalines* towards their Senate, nor for *Abſolons* towards their *Dauid*, that dare aduenture life, & liuing for their vertues and loyalties. And I imagine that if your Miniſters were put to the like plunges, they would hardly find the like pledges: wherefore I could wiſh that your Miniſters would endeuor rather to excell and ſurpaſſe them in their Godly qualities, then in their pamphlets and pulpits to vrge the State to ſuppreſſe them with ſeuere exilements and edicts, which are nothing but argumentes of their feare, and [6] whetſtones of the others fortitude.

Academikes of Oxford & Cambridge.

The godly and zelous [7] *Artizans* and *Prentiſes of London*, and other places, may learne hereby to moderate themſelues a little in their outragious alarms of *Stop the Traitor*, when they ſee an innocent Prieſt paſſe the ſtreets: for by reading hereof they may be rightly and truely informed and inſtructed, how far the poore *Innocent* men are from treaſons, and all treaſonable purpoſes.

The Artiſans and Prentiſes

The Catholikes at home muſt needs hereby be comforted, and animated in well doing, and faithfull ſeruing, & obeying their [8] *Soueraign in pace & gaudio*, if they may be permitted, and if not that, yet in ſuffering with alacrity what ſhall be impoſed vpon them for their religion when by his *Apologie* they ſhalbe diſburdned of thoſe former clogs & imputations of diſloialty, and treaſon.

The Catholikes of England.

The Catholikes not only here in *Flanders*, but in the whole Chriſtian world beſides muſt needs be hereby much edified, and excited to the ſincere practiſe, and profeſſion of zeale and piety towards, God: of fidelity and obedience towards their [10] Princes: and of a reuerent reſpect, and regard towards their Prieſts and Paſtors, when they find in this preſent

The Catholikes abroade.

[8] *Viz. The Pope, for to papiſts the king is not ſoueraign.* [9] *That is, tovvards their god on the earth.* [10] *VVere the leaguers of* France, *and rebells that roſe agaiñſt king* Henry the 8. *and his children, obedient to princes?*

present Apology, so rare and remarkeable an example of English Catholikes constancy in the one, and conformity in the other: and such confidence for the third, that sithence the Apostles time, & the dayes of the primitiue Church of England, neuer the like President, either in the time of peace, or persecution hath been heard or read of; that the sheep should engage themselues for their shepheards, and make voluntary profer to be bound body for body, & life for life for their fidelity except that famous [2] *Protomartir of England*, S. *Albane*, who was to them herein a patrone and president; the end of whose blessed conuersation, our English Catholikes beholding, do imitate his faith and fortitude, and do succeed him in a reuerentiall loue and deuotion towards their Pastors. Which heroicall mind and resolution of our said English Catholikes must needs be as famous to posterity, as it is repugnant to all worldly wisedome and policie; and must also needes be accompanied with asmuch honour and merit in the sight of God, and all good men, as it cannot but be incombred with dangers and difficulties in the sight of flesh and bloud, and of all those *quorum Deus venter est*, whose [3] God is only their belly, profite, and pleasure in this world.

Of this Apologie two copies were sent ouer, the one to *France*, and the other to *Flanders*: all one in sence and substance, but it seemeth that the copie sent to *Flanders*, was taken verbatim out of the first fountaine and originall: And that the other which came to *Paris*, was not altogether so [4] ample and compleate. Therefore I haue thoughte good to aduertise you, that I haue followed and set foorth that copie, which I found, or at least presumed to be most consonant to the good minds and affections of them, whom it most concerned.

And thus willing you to make your profit spirituall of these my endeuors, and of the sequent apologie, desiring God that it may serue to mollifie the hearts of our heauy [5] aduersaries, and fortifie and corroborate the Saints and seruants of God in well doing, and patiently suffering, and carrying the Crosse of christ, and crown of thorns, which prick to the quick on euery side, I wish you the two most pretious iewels that can happen to a christian soule:

Gratiam [6] *in hac vita, & gloriam in futura.*

From my study in *Douuay*, this [7] 16. of *October* 1604.

Your very louing sonne and seruant
in *Christo Domino*.

Io. Lacey.

[1] *They are not so mad I trow.*
[2] *He died for Christ, and not for the cause of Antichrist, as the Popes martyrs do.*
[3] *This is properly said of the Popes cardinalls, & their adherents.*
[4] Quod dissonat verum non est, *saith* Hierome.
[5] *No way so heauy, as the Spanish inquisitors.*
[6] *Papists study as much for the Popes grace, as for gods grace.*
[7] *That is, 12. dayes before the receit of the book, which was the 28. of this moneth.*

The answer to both.

HOw little our aduersaries respecte true and sincere dealing, wee may in part coniecture by the vntruths of the title and preface præfixed before this petitiō. For *firste* they giue the title of *Catholikes* to papists, whose religion is prooued seditious, false, erroneous, hereticall, idolatrous and blasphemous, and in no sorte catholike, or professed of true catholikes; and *secondly* they pretend, that it was made by the lay papists of *Englād*, whereas I doe not suppose them to be so vnwise, as that they will auowe, what soeuer is sayde in this petition, or so presumptuous, as to charge the King with disgraceful breach of promise, or to defame him with suspition of heresy, as these men do. Further the authors hereof page 19. do cite *Caluine*, *Knoxe*, *Luther* and *Goodman*, whose books lay papistes may not reade, and whose testimonyes they haue no reason to alledge, vnlesse they haue read them. *Leceys* præface concerniug the *conformity*, and *perfection* of this petition, & the contentement to be receiued of all sortes of men thereby, is nothing but a pack of foolish and vntrue surmises, as we shall declare heereafter. Alledging the wordes of *Saint Peter*. 1, *Epist.* 2. they leaue out the beginning of the sentence, vpon which the words by them cited do depend. *Haue your conuersation honest among the gentils* saith saint Peter, *that where in they detract from you as malefactors considering your good works, they may glorify god in the day of visitatiō*. those words, *haue your conuersation honest*, being guilty in their consciences of dishonesty, they leaue out, and translate *by the good workes considering you*, for *considering your good works*.

Further, their title, and testimony is not more destitute of truth, thē of reason. For neither is *a petition*, an *apology*, nor an *apology* a *Petition*, that they should call their discourse *a petition apologeticall*. Nor had they reason to alleadge saint *Peters* wordes concerning the good workes of Christians, who not-

notwithstanding were reputed malefactors. For little doe they fit the cause of papists, whose good works are gheason and whose practises of treason and rebellion in so many recordes doe conuince them to be truly malefactors. The secular preestes also confesse, that the exequutions done vpon Masse-priestes and theire adherentes were iust, and necessary.

The preface of *John Lecey*, or rather lazy Iohn, is nothing else but an idle declamation in prayse of this pseudapostical petition, and the authors thereof, wherein this scraping fellowe endeuoureth to tickel the galled backs of his owne compagnions with his forged commendations. But let them beware they trust him not to farre, least he draw them within the compasse of his own disloyalty, and bring them where Percy and Catesby left them.

The Lazy fellowe directeth his speech to some odde & nameless sacrificer. for hee calleth him *reuerend Sirre.* but if the Masselouers were not blinded with affection, they might thereby see, howsoeuer this geare is thrust forth vnder the name of *lay papists*, that all the aduantage proceeding therof, commeth to the polshorne preests of *Baal.*

In the entrance of his matter he maketh greate bragges, telling his frend, *that this petition, or apology* (he knoweth not whether to call it) *is so conformable to reason, so absolute in forme of the petitioners submission, and so admirable for the assurance by them offered for theire preestes and pastors, that the publishing thereof cannot but giue contentment, in his opinion, to all sorts of men.* But his performance is nothing correspondent to his greate countenance. For *first* we haue already shewed, that this request for a toleration of popery is not only contrary to reason, but also to religion, & all Christian policy.

Secondly the submission, that they make, is very defectiue, cõsidering theire denyal of the Kings authority in Ecclesiasti call causes, and their dependance vpon the *Pope*, that claimeth a superiority ouer the king. But did they submit themselues

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ſelues wholy to his maieſty, yet ſhoulde they doe nothing but that which is required of all good ſubiects.

Thirdly theire admirable aſſurance is moſt admirably ridiculous: For who doth not wonder and laugh, to heare aſſurãce offred for the life of ſo great a King, and ſo potent a ſtate, by a few thridbare fellowes, we know not, who they are? the parliament houſe had beene blowne vp, who ſhoulde haue ſued their bonds? who ſhould haue brought them into the Starchamber for periurye? *A*gaine when the Pope ſo eaſily diſpenſeth with oathes and diſſolueth contracts, what reaſon hath any *C*hriſtian to depend either vpon him, or his adherents, for either oth, promiſe or bond?

Beſides all this, our prologue, where hee thinketh himſelfe horribly eloquent, ſpeaketh playne contradictions, & fooleries, For firſte if the petitioners had ſuch reaſon, as he pretendeth, what ſhould they neede to make a ſubmiſſion, as hauing committed ſome greate crime? againe what ſubmiſſion can a ſubiect make, to his ſouereine, that it is not required of him by duty? thirdly ſuch as make ſuch abſolute ſubmiſſions, as he talketh of, neede nor to put in bonds, or pledges. Finally it is foolery to thinke either that papiſts are true *catholikes*, or that ſuch, as ar truly informed of the continual practiſes of the *fierye Iebuſites* and maſſeprieſtes, agaynſte the ſtate, will like of their vnreaſonable requeſtes, and no man can take them to bee wiſe, that charge their iudges with præiudice before hearing, but to ſay or ſignify, that nothing can ſatiſfie the ſtate, *but the blood and vtter beggary of Catholikes*. or rather papiſts, is plaine villany, and not to be proued againſte any gouernor of this ſtate. No, they deſire their reformation, and not their deſtruction or hinderance, and much it were to be wiſhed, that Percy and other papiſts had been no more malitiouſly affected to vs, thẽ we to them. *A*lledging reaſons for the publiſhing of this treatiſe, he diſputeth like a wilde man, running far beyond his witte & reaſon. firſte hee ſaieth that *the publiſhing of this Apology cannot but tend much to his maieſties honor, and more to his ſatiſfacti-*

on

on and security: as if those did honoure him, that charge him with breach of promise, & note him with the stain of heresy & hatred to catholike religiō, as the petitioners do. Further what security and satisfaction can those yeelde his maiesty, that esteeme neither othes nor bonds, when the pope contremandeth them? but did they meane to keepe both; yet priuate mens bonds are no security for such a king & kingdom. They talke I confesse, of *loue and deuotion* to the king. But it appeared but little, by the practise of *Brooke, Clerke, and VVatson* first, & les lately by the treason of *Percy, Catesbie* and Faux, who of meer loue sought to blow vp the king & the whole parliament. to omit to speake of their secret combinations and practises, it is no good signe, that they seeke to satisfie the King, and to serue him deuoutly, when they seek to set vp a religion displeasing to God, disgracefull & hurtfull to the King, and most præiudiciall to his subiects.

Secondly He supposeth the Prelates of the Church of *England* cannot with reason disallowe this petition, *seeing nothing is required at theire hands, but a reasonable conference, and satisfaction in poynts of their mission and vocation.* But it seemeth he meaneth to giue them but little satisfaction; that refuseth to giue them theire due titles, and telleth them of, I know not what *wealth, pleasures and pallaces* pretēded to be enioyed by them. Hee is also very ignorant. that imagineth, that the teachers of the truec atholike faith, can abide a false wicked, idolatrous, hereticall, & blasphemous religiō, or true subiects treason and rebellion, and very impudent to call true Bishops in question for theire vocation and mission, hauing no colour of defence eyther for the mission and vocation of Masse *Priestes*, to sacrifice for quicke and deade, as for the Pope to rule the whole Church, or for the Cardinalls to practise the troubles of Christendome. Further he was not wise to talke of *Bishops wiues* s being allowed by *sainte Paule*, seeing the periured *Romish* preistes forswearing mariage and swearing continency, doe notwithstanding keep concubines, whoors, and *Bardasses*. As for the calling

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ling of our prelates, and ministers, it hath been often and sufficiently iustified already, and shal be againe, when the intrusion of the pope, and his poleshorne crewe of sacrificing preeests into the Church shal not by any means be maintei-ned, or coloured.

Thirdly he seemeth very carefull, not to offend *the Puritanes*, as he calleth them. But it is offence inough, to giue the names of faction to true Christians. Furthermore, if the papists be no better able to pleade for themselues and theire religion, then these petitioners haue done; not only such, as they call *Puritanes*, but also all other good Christians will condemne them to be neither half subiects, nor condicionall subiects, nor subiects at all. As for their religion it groweth euery day more odious and execrable then other.

Fourthly the scholers of *Cambridge* and *Oxford* of all men rest worst satiffied with this petition, being voyd both of learning and reason. as for the conceipt, which ignorant creatures haue of masse preests, they regard it not, knowing thē to be but shallowe fellowes in diuine matters, though very profound in rebellious and treacherous practises. miserable are they, that followe such guides, aud trust such false fugitiue compagnions.

Fiftly the Artizans and prentizes of *London* would make a wiser speake, then this petition. so seely defences are therin made for the popish preests, that how so euer they thought on them before, they cannot chuse now, but both cry out againste them and stoppe them, as false fugitiues, seditious traitours and professed enemies to their prince and country. In the meane while the masse preests haue litle cause to thāk *Iohn Lāzy*, that maketh them pleade theire cause before artizans and prentises, who generally deteste them and theire abhominable doctrine and practises, and hope to see thē shortly hold vp their hands at the barre for treason.

Finally the papists at home and abroad will be very sory to see theire cause so nakedly handled, and so weakely defended; and, if they be wise, will curse him, that published so

bare

bare a discourse giuing vs occasion to discouer theire treacherous, hereticall, and wicked doctrines, and other mysteries of the popish faction. As for the example of *Saint Albã* and of this teacher, it fitteth the papists in no sorte. Those two knew no one poynte of that wicked doctrine of papists, which the Church of *England* condemneth, neither was *Albane* martyred for the popes quarrell, or the doctrin now cõteined in the decretales, but for the faith and doctrine of *Christ* and his *Apostles*, being as loyall to his gouernors as the *Jebusites* and their complices, ar peruerse and disloyall. And therfore at vnawares, where the prologue wold vse the example of the *primitiue church of England*, he printeth *priuatiue church*, shewing himselfe to be a member rather of the popes priuatiue church of *England*, that is depriued & woulde depriue Christians of all true faith in veritie of religion, and sincerity in conuersation, then of the true primitiue Church founded by *Christe*, and gouerned by the Apostels and their true successors.

But what shold I need to stand longer about the examinatiõ of this poor speak of this rude & Lazy prologue, who so far forgot himself in his dates of his discourse, that he publisheth in print the 16. of octobre, this apology, that as hee saith in the beginning of the prologue, came to his handes the 28. of that month, which if he be able to make good, then he hath sent vs rather, a propheſy, then a preface, telling vs what the lay papists pleaded, some 12 daies before theire pleading came to his handes,

Chap. 17.

An answere to the two first chapters of the petition, conteining causes both of the petitioners long silence, and of their breach of silence.

IF the two first Chapters of these laye mens petition had beene spared it mighte percase haue beene imputed for wisdome vnto them. For then neither theire ingratitude in not acknowledging his maiesties rare

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fauors towardes them gratiously pardoning their offences, nor their presumption in accusing him for breach of promise, nor their vntrueth in charging his maiesty, the parliamente and state, with rigorous and cruell dealing against them, nor their vaine brags in pretending, that they were so forward in maintening the Kings title, and the principall meane, that placed him in his royall throne, woulde so clearely haue appeared. But seeing they woulde needes acquaint vs with the reason of their present speech, and former silence, let vs heare them, what they can say.

A PETITION APOLOGETICAL, PRESENTED TO the Kings most excellent Maiesty, by the Lay Catholikes of England, in *Iulie* last.

Chapter 1.
The cause of our silence.

MOST [1] Mighty and gratious Soueraign. Many are the reasons that haue caused vs to expect with perpetual patience, and profound silence, your *Maiesties* most gracious resolution for some benigne remedy, and redresse of our moste greeuous [2] calamities and afflictions: as the confidence of a good cause: the testimony of an incorrupte conscience: the memory of our constant and continuall affection to the vndoubted right and Title, in remaynder of your renowned *Catholike Mother*, to the Crowne of England: the imputations, Crosses, and afflictions, we suffered many [3] yeares therefore: the publique and gratefull acknowledgment that your saide glorious Mother made thereof, at the time of her Arraignement and execution, in the presence of the Lords there assembled

[1] *His grace you abuse, his soueraignty you deny, his might you hinder.*
[2] *You vvrong his Maiesty, charging him to be a persecutor, and your cause shevving your selues vnthankefull for his fauour.*
[3] *If your plots had taken, you had marred all.*

assembled for her conuiction, vttering these words:

[a] Her bludis shed, & yet remaineth peace & authority to work them redemptiō of her so desired.

[a] *VVo is me for the poore* Catholikes, *and the miseries I foresee they are like to endure for their irremoueable affection to me and mine: If I vvere as free as mine estate and innocency requireth, I vvould gladly redeeme their vexations vvith my deareſt bloud.*

The same zeale and promptitude after her decease, we shewed in your Maiesties right, and [1] pretention to the Crowne of England, the oppositions were [2] made by vs and our Catholike brethren and friendes abroade and at home, leauing nothing in our power vndone, that might lawfully aduance your Maiesties rightful Title, as Heir apparent to the Crown of England, against all practises or proiects to the contrary.

[1] *His Maieſties right is but pretention to theſe lay papiſts.*

[2] Parsons *did indeed oppoſe againſt the Kings right, in his booke of titles, & ſo did al his folovvers*

(b) Our [3] forewardnes in proclayming your Maiesty without any further warrant then the right, and iustice of your Title, and the loyalty and affection of our harts.

(b) The L. Monteagle M. Fran. Treshā Sir Lewis Tresham, in the Towre of London.

(c) The [5] dangers and difficulties that some amongst vs passed in performing thereof, in times so green and doubtfull.

(c) Sir Thomas Tresham at Northhampton.

(d) The generall [6] ioy and applause shewed by vs, with remarkable signes of infinite contentemente at your *H*ighnes entrance into the Realme, with duriful offices of ioy and readines to proclaime and receiue your Maiesty, were performed by Catholikes, with such alacrity in most places of the Realme, and those in such (e) distance one from the other, that they cold haue no intelligence one with another, how they should behaue themselues in that occasion: which maketh it euident, that so generall a consent, in so suddaine and important an affaire, of persons so by places deuided, could not proceede from any other fountaine, but from an vniuersall and setled deuotion to your Maiesties vndoubted Title.

(d) The Vicount Montague largely casting mony among the people.

[3] *VVhen there vvas no remedy.*

[4] *None of theſe I hope, vvill either ſubſcribe this petition, or confeſs the Pope to be ſupreme head of the church.*

[5] *Was it dangerous to proclame the king?*

[6] *Rather greef, ſorovv, and anger.*

(e) The Lord Winsor, the L. Mordent.

All which offices of our loue and loyalty, we assure our selues, are aswell knowne to your *Maiesty*, as your *Maiesties* Cādor & Clemency is knowne vnto vs, & by vs blazed throughout the *Christian* worlde: And not by our tongues and pens onely are these your heroicall vertues made so notorious, as they are by the often publique and [7] gracious promises also, & protestations, which your Maiesty (out of the infinite bounty and magnanimity of your minde) hath made aswell to Princes abroade, as to priuate Men at home: as well before as after the *Queenes* death, as well before as after your entrance to the Realm; both in priuate and in publique

[7] *Will you ſay the King hath broken promiſe?*

lique; both in Palace, and Parliament, *that you vvoulde haue no bloud for Religion, that you vvould haue no sale mony for conscience contrary to the vvord of God, that the review the lavves made against* Catholikes *and giue order for clearing of them by reason, in case they haue beene in times past farther, or more rigorously executed by the iudges then the meaning of the lavv vvas.*

The intended performance of which your most gracious promises receiued a memorable commencement in *Iuly* last past, some fewe dayes before your Royall coronation, when by speciall order of your Highnes, without any suite or motion of Catholikes, certain Recusats of the best quality and ability, out of diuers parts of the Realme, were sent for to Hampton Court by the Lords of your Maiesties priuy Councel, and were by them very respectiuely and curteously vsed, & also assured by the saide Lords, that your *Maiesties Royal pleasure and Clemency vvas to exonerate the* Catholikes *of this realme from henceforth of that pecuniarie mulcte, of* xx. *pound a moneth for recusancy*, which your *Maiesties* grace and relaxation the saide Lords signified *that they shold so long enioy as they kept themselues vpright in all ciuill and true cariage to vvardes your* Maiesty *and the State, vvithout contempt*: whereunto reply was made, *that recusancy might be held for an act of contempt*: It was answered by the Lords of the Councell, *that your* Maiesty *vvoulde not accompt recusancie for a contempt*: And this your Maiesties gratious order and pleasure the sayde gentlemen recusants, were willed to signifie to all other Catholikes.

The xx pound a Moneth for Recusancy released by the Kiugs voluntary promise in Iuly, 1603.

[1] *Can men refuse to concur in gods vvorship, and yet be guiltlesse?*

Which grace proceeding from your *Maiesties* meere clemency & voluntary good will, in that moste dangerous time of the discouery of the conspiracy of the Lord [2] *Gray* and *Cobham*, semed to vs so inuiolable and so little subiect to chaunge or alteration, that comparing these bountifull effects with the repose & trust, which your Maiesty (in your Printed booke to your Peerles son) seemeth to put in them that were faithfull and resolutely affected to your Mother, and with the speech your Highnes made the first day of the Parliament tending to some more [3] temperate course in matter of Religion then was of late vsed, we had great reason to abstaine from farther importuning [4] your Maiesty, either by friends or petition, but to expect with silence, patience and all humble submission, how your Maiesty should please to dispose of vs, without any diffidence or distrust, either in our own [5] merites, or your mercy.

[2] *But contriued by* Watson *&* Clerke, *two Romish traiterous martyrs.*

[3] *Bevvare least your presumptuous challenges & treasons alter not the kings course.*

[4] *VVhat then meant you by your importune petitions?*

[5] *If merits vvere respected, vvhat can you claime?*

Chap.

Chapter 2.

The reasons that haue driuen vs to *breach of silence, and to a necessary and iust defence.*

*Better it is to be silent, then to speak fooliſhly.

BVT Alas (Dreade Souereigne) we ſee our ſilence. modeſty, and ſimplicity ſo abuſed by ſome[2] indiſcreet Miniſters, who in their Bokes and Sermons make it euident, they think no abuſe or indignitie offred vs, ſufficient to ſatiſfie theire rigorous mindes, or ſupreſſe our[3] righteous cauſe, that we haue are driuen thereby to breake our determinate courſe of ſilence, vrged and inforced therteto by theſe ſequent occaſions.

[1] *The Popes vaſſalls dread him not, nor count him ſupreme.*

[2] *They ſhould be indeed very indiſcreet, if they cold not diſcerne your falſe religion from catholike doctrine.*

The firſte reaſon.

Firſte, that wee ſee our ſelues, as ſuperſtitious perſons, excluded [4] from that ſupreme Courte of Parliament, that was firſt founded by and for Catholike [5] men, was furniſhed with Catholike Prelates, Peers, & Perſonages, and was indowed with thoſe Goodly Priueleges and prerogatiues by Catholike princes & ſo [6] continued from the firſt conuerſion of our Nation from Paganiſme for ſo manie hundred yeeres without alteration, till the times of *Edvvard.*[7] the VI, a Child, and, *Queene Elizabeth* a Woman: and by the lawes made by Catholikes in thoſe Parliaments, the honor, peace, and wealth of this realm hath been, and is [8] maintained, and your Maieſties right and ſucceſſion to the crowne, mightily (againſt all your aduerſaries) fortified [9] and ſupported.

[3] *Remember your bloudy perſecution & rigour in queen Maries cruell raign, you maſſacrers of Chriſtians.*

The 2. reaſon.

We ſee daily, billes and [10] bookes exhibited againſte vs in Parliament and elſewhere, [11] taxing vs very vniuſtly, with moſt odious names of heretikes, ſectaries, ſuperſtitious perſons, and idolaters.

[4] *Not for ſuperſtition, but either for refuſing to acknovvledge the kings ſupremacy, or for other your demerits.*

The 3. reaſon.

We heare that your Maieſty is often [12] ſolicited to extirpate the very roote, race, and memory of vs, out of your Dominions, and rather to admit [13] Miſcreants and Iewes then Catholikes.

We

[5] *Theſe Catholike men neuer knevv your Catolike doctrine of Trent, nor your late treacherous practiſes.* [6] *Theſe ſelovvs belike, do knovv vvhat Parliaments vvere called in King Lucius his time.* [7] *Do they meane to exclude Children and vvomen from the crovvne?* [8] *By this reckoning papiſts are no Catholikes. For they made the king and country ſubiect to ſtrangers, and ſuffered the Pope to make a ſpoile of the kingdome.* [9] *VVeakly do they ſupport the kings right, that make him tributary to the Pope, and vtterly do they ouerthrovv his ſucceſſion, that gine the Pope povver to diſpoſe of kingdoms.* [10] *The parliament is no place vvhere books are exhibited.* [11] *You are not taxed vvith names, but for crimes and that moſt iuſtly.* [12] *By vvhō are you not aſoamed to bely his Maieſty?* [13] *A ſlanderous imputation both to his Maieſty, and the ſtate, as if they meant to allovv miſcreants.*

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Wee heare a newe motion is made for the re=
uiuing of the [1] former capitall lawes and pecunia= The 4. reason,
rye paimentes, and other penalties, rather charge=
ing vs with a heauier hand, then easing vs of our former bur=
dens: we heare that men are to pay for their wiues recusancie, which
in the hardest and heauiest times neuer was admitted: that the hauing
and keeping of a schoole master [not allowed by the Diocesan] is to be
punished with xl. shillings a day: that all such as goe ouer to study in
forraigne partes without speciall licence, are to be disabled of al in=
heritance, Lands, Legacies, or other goods, chattels or possessions
whatsoeuer. These instances duly considered, cause vs greatly to feare,
that youre maiesty may in time, by the [2] importunat and dayly clamors
and calumniations of our aduersaries, be incensed & incited against
vs your most faithfull [3] subiects, wo liuing in certain securitie of theyr
owne innocency, and your Maiesties mercy and bountie, laboure not
by vnquiet oppositions to contradicte the false informations of our
aduers part, but only rely vpon the prouidence of God almigbties
protection, and your Maiesties, who *tanquam Pater patriæ* is and euer
hath been, the certaine sanctuary, and common support of all iust and
innocent men. And since the discharge of our mind, can in our poore
opinion bring no other inconueni ence, then light to your resolutions
in such things, as your Highnes is now to determine of in this present
Parliament, being the fittest time for your Maiestie to heare the desires
and requests of your people, and we hauing no other meanes to make
them knowne, but by this our dutifull Petition, we are the bolder to
present vnto your Maiesties view this our simple and sincere *Apology*:
least God should be offended with vs for our silence in matter of [4] his
honoure, leaste the Christian world should condemne vs of negligéce
in defence of our [5] poore distressed cause: least our Children and
posterity should argue vs of careles nesse and pusillanimity in a cause
concerning their liues, estates, & their very soules [6] saluation: finally
least our aduersaries shoulde insult ouer vs & repute vs *tanquam confi-
tentes reos*, if after so many blowes giuen, we should not hould vp the
Buckler hand to saue our heades, from vtter confusion and destructi=
on, and leaue some monument to our posteritye of our zeale & de-
uotion [7] *in negotio animarum*, and our duty and affection, [8] *in cultu
principum.*

Yet so desirous we are to giue your Maiesty all possible content-
ment and satisfaction, so loath not only to commit, but to conceiue a=
ny thing that might iustly offend your grace, that being by the reasons
aforesayd pressed to put pen to paper, and to haue recourse to your
Highnesse by way of intercession, we seeke not for all that to impor=
tunate

[1] *Only against such as commit capitall crimes*

[2] *None so clamorous and importunate, as these petitioners.*

[3] *How are they the kings subiects, that subiect themselues to the Pope, or faithfull, that so often oppugne their kings?*

[4] *How do they honor god, that serue saints and idolls?*

[5] *No marueil if the cause of antichrist be poor and distressed, in the eies of Christians.*

[6] *Do you hope to be saued by seruing saints, indulgences, popish reconciliations, and such trash?*

[7] *Do lay men take on them charge of soules, or care for soules, that pinne their soules on the Pope's chaire?* [8] *A goodly worship of princes, when you make them the Popes slaues.*

tunate your Maiesty with concourse of multitudes, nor with the subscriptions of thousands of your lay (*Catholike* subiectes hands (*a*) as some others haue[1] done, *in alio genere*] for the furthetance of theire affaires: but some few of vs onely in the name of the Catholikes of [2] all degrees [who euery way ioyne with vs in our submission and purgation] doe present this our sincere Apology and humble Petition, wherein if we seeme more tedious for the diuers important points we must necessarily handle by this occasion, then is conueniente for men that deale with so mightie a *Monarche*; busied so extreamelie with the waightye affayres of so manye kingdomes: pardon [*O noble Prince*] this our *indecorum*, for that we are driuen to touch somewhat in this our discourse, which in parliament we shoulde haue laide, if we thether had beene admitted: that which to our aduersarye wee woulde vtter if they had the patience to heare vs: and that which we shoulde answere to their sinister suggestions, if we might haue that accesse to your royall person, as the extremitie of our cause requireth, and the true and [3] hearty affection we beare to your Maiestie and the commonwealth of your Potent Monarchie deserueth. It is not our meaning (most mightie Monarch) being meerly lay men, that make no profession of lettres, to examine [4] curiously and contentiously all that our aduersaries haue thundred of late against vs, or to dispute with them in mood & figure, which combate we leaue to the diuines of both parts, when your Maiesty shall thinke good thereof: but with due respect to giue your Grace an accounte and reason of our beleefe and religion, and a full and ample securitie and satisfaction: of our fidelities and submission.

(*a*) As the Mil lenary ministers lately did.

1 *Others faults are no couer for your seditious courses.*

2 *All degrees be falsaries, exhibiting a the name of al degrees.*

3 *That appeareth well by* Watsō, Clerk, Brooke, Percy Garnet *and their confederates.*

4 *They thinke to slubber matters ouer vvith out examination.*

The answere to the first and second Chapter.

THus we see the causes of their silence, and of theire speakeinge. but wee cannot see that they are either true, or sufficient. the first reasons pretended for their silence are these, as they tel vs. *the cōfidence of a good cause, the* testimony *of an incorrupt conscience, the memory of their cōstāt & continuall affection to the vndoubted righte and title in remainder of the king to the crowne of England, their zeale and promptitude shewed in his maiesties righte and pretention* (as they call it) *to the crown of Englād, theyr forwardnesse in proclaiming his maiesty*

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maiesty King of England, and their generall ioy and applause at his maiesties enterance into the realme, and for these reasons they say, they haue in profound silence *expected for some benigne remedy and redresse of their most greeuous calamities and afflictions*. But *first* what absurde fellows are these to talke of silence, hauing of late time published so manye discourses, libells, rimes and pamphlets both in defence of themselues, and in disgrace of others, and presented so many petitions both to his maiesty, and to all, that could helpe them, or were likely to fauour them.

Secondly if the *Ma*sse preestes, and theire associates, had a conscience so incorrupte, as they pretend; and such confidence in their cause, as they boast; why doe they fly the light and hide themselues in corners? againe why doe they not make the goodnes of theire cause appeare, and particularly clear themselues of those hereticall and treacherous doctrins wherewith they stand charged? they shew themselues most shameless, when they defend the popes clayme in deposing kings, and translating kingdomes, and adhere vnto him as his sclaues and maynteine grosse idolatries. and absurd nouel tyes to talke either of a good cause, or of a good conscience.

Thirdly if they indeede had fauoured the kings vndoubted righte, then woulde they not haue called it *pretention*, nor put him *in remainder*, as heere they doe. Nor would so many of them haue fauoured *Persons and Colull*, that haue oppugned the kings title in bookes published to the worlde, nor haue receiued pensions, and interteined intelligẽce with other clay mers and pretenders.

Fourtly those, which fauoured the *Iebusites* and spaniardes, and pope did not then much applaude, when either his maiesty was proclaimed king of *England*, or firste entred into the realme. *B*ut when they sawe the states forwardnes; then whatsoeuer heauinesse lay at their hartes. they were forced to set on the face they could, and to doe as others did though with smal alacrity, as the deiected countenances, heauy

uie sighes and sobre cheare of diuers of them did declare Knowing the king to be of a religiō aduerse to the Pope, by the rules of the Popes decretales, which they regard as much, as the holy scriptures, they might not sauoure him, nor consort with him, if they had beene able to resist.

Lastly most vniustly they charge the state, as oppressing the papists *with greeuous calamities and afflictions*, whereas their consorts in Spaine and Italy with all cruelty spoyle and murder our brethren, and the state doth only punish recusancy with pecuniary mulctes, and very rarely, and of few and of late tyme hath begun to exact them.

But had these fellowes so good a cause, and conscience as they pretend, yet should the same rather mooue thē to speak, then to keepe silence. For, who is not bolld to speake in a good cause? to mention the kings mother, or the conspiracy of *Gray and Cobham* (they shold say of *Clerk* and *Watson* the principall contriuers of that plot) they had no reason, being the causes of her destruction, drawing her indirectly into theire intricate practises, most dangerous to her person and that conspiracy proceeding onely from the inuention & practise of Papists.

The next causes of their silence were, as they say, *the promises made by his maiestie both in publique and priuate, the courteous vsage of certain* recusants *at Hampton courte*, and *his maiesties speech the first day of the parliament*: But these are matters, that rather might e moue the papists to open their mouths, and to giue thankes to his Maiesty for his vndeserued fauors, then either to suppresse his prayses in silence, or to mutinously to mutter, and to vtter wordes of discontentment, as if they had bene dealt withall hardlie and vniustly. Furthermore they do bewray their vngracious and crooked nature, that seeme to charge the king with breach of promise, and alteration of his courses, who promised more then they deserued, and performed all that hee promised and altered not his course of Clemency, though forced thereto necessarily by alteration of theyr lewde courses

and their agents importunity. For his promises at *Hampton courte*, which are principally vrged, this I answere, that in that place, neither was any toleration of religion demanded nor any such matter promised. nay the cause of the repaire of diuers recusants thither was the suspition conceiued of them, as if they were guilty of the preests treason, and not any new motion for toleration. Thereuppon they prayed his maiesty to haue a good opinion of them, being guilty of no other crime, as they sayd, thē recusācy. And he like a most gracious king & father of his people answered, that the same shoulde be no conuiction, if other wise they demeaned themselues loyally. Had they beene as dutifull, as his maiesty was benigne and gracious, they woulde not haue entred into those plots, and rebellions, which some did afterward. That his maiesty did neuer promise any toleration of popery at any other time, a noble Counsellor did assure all that were present, when Digby vpon occasion did mention and vrge the same at his arreignement. *His Maiesty* saide hee as *well before his comming to the crowne as at the very tyme, and alwayes sence, was so farre from making a promise, or giuing hope of toleration, that he professed, he shoulde not endure the very motion thereof by any whatsoeuer.* For his clement courses, against recusāts, & euil deseruing papists, I need not say much, the same being notorious to the world. only I wish that this generatiō wold not abuse his clemency, but seeke to bee thākful for his former fauors, thē prouoke his iustice by their cōtinued il carriage misdemenors, & secret plottings

The reasons which they alledge for the making and exhibiting this petition, are these. firste they tell vs *that they are excluded as superstitious persons from that supreme courte of Parliament, that was firste founded by, and for catholike men.* Next *that daily bills & Books ar exhibited in Parliament against them, taxing them with odious names of heretickes, sectaries, superstitious persons, idolaters.* Thirdly that *his Maiestie is often solicited to extirpate the race and memory of papists out of his dominions, and rather to admit miscreants and*

Iewes

lewes then Papists. And lastly *that a new motion hath beene made for the reuiuing of former capitall lawes, and pecuniary payments, and other penalties.* For these causes, they say they haue emboldned themselues to present to his maiestyes view this apology, and that firste, *Leaste god should be offended with theire silence in matter of his honor*, and next *leaste the Christian world should condemne them of negligence in defence of theire distressed estate, and thirdly leaste theire children and posterity shoulde argue them of carelesnesse and pusillanimity in a cause concerning theire lines, estates, and soules saluation*, and lastly *leaste theire aduersaries shoulde insults ouer them, and repute them tanquam confitentes reos.* But firste we answer, that diuers maters heere alleadged are false, and some wicked and slanderous, next that theire reasons are impertinent & not concludent. That papists are excluded out of parliament it may be proued false by the exãple of diuers particulers, which *I* could name if *I* list. This is most certain, that no Papisticall burgesse, or knight is refused in the lower house, vnlesse he refuse to acknowledg his maiesties supreme authority: which if he doe, he is not only to be excluded out of the house, but out of the lãd, if he haue his right. It is also an old trick of falsity to affirme papists to be catholikes. they must shew that they hold Apostolike and Catholike doctrine, or els renounce the name of catholikes.

Thirdly they erre grossely if they suppose, that Parliaments wer founded by papists professing the puddle doctrine of the popish sect, flowing out of the sink of the conuenticle of *Trent*, or that they were made for such as impugne the Kings authority, and adhere to forreigne enemies.

Fourthly they shew themselues not onely to be spreaders of false tales, but also ignorant of Parliament causes, that say that books wer exhibited against thẽ in parliamente for that sacred senat is no place, where to exhibit books. But if in parliament time any Books were published abroad, it was to answere theire iangling supplications, and discourses, which thought to be heard for theire much babling.

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Fifthly ridiculously in the superlatiue degree they call theselues the kings *most faithfull subiects*. The falsity thereof appeareth by the proceedings *at VVincheſter* againſte *George Brooke* a lay and lame papiſt and ſubiect, and his complices, but much more is the ſame made euident by the flagitious treaſō of *Percie, Cateſby, Faux, Owen Garnet Baldwine*, & their ſeditious conſorts, and the rebellion, which thereupon enſued, wherein they expected, and the Ieſuites and maſſepreeſts promiſed the aid and concurrence of al the papiſts in *England*. and many no queſtion, woulde haue ioyned with them, but that they were taken before their tyme, and choked in the birth of their dangerous deſeines.

Sixtly wickedly they ſlander the ſtate if they ſuppoſe that any therein doe deſire, that eyther *Iewes, or other miſcreāts may be admitted*, and wrong his maieſty, if they ſay, hee giueth eare to ſuch motions. Nay hee deſireth rather the cōuerſion, then the deſtruction of papiſts, a beit they are the onely miſcreants, that are to be feared in this land.

Finally it is no new matter, to make motions for reſtraining the inſolency of the maſſeprieſtes and their adherents. For if theſe petitioners be not old, ſuch motions were made before they were borne. King *Henry the* 8. at the motion of his ſubiects repreſſed ſuch as ſhold attempt to maintain the popes authority, which is a main ground of popery. And long before his time were lawes *of prouiſions, and præmunire* made, to ſtop the popes encrochements, and dayly do recuſants giue occaſion to make new lawes againſt them. But admit maſſeprieſts and their adherents and the Popes truely deuoted creatures had been excluded out of parliaments, and that in bills & books they had been charged *as ſectaries, ſuperſtitious perſons, hereticks and idolaters*; and further, that his Maieſty had bin moued to take a courſe with them, and the parliament, to aggrauate their penaltyes. and to prouide for the execution of lawes againſt them; yet haue theſe lame witted lay papiſts no cauſe, eyther to make theſe outcries, or to publiſh theſe ſlanderous libells, not onely to the diſgrace of our

late

late gratious Queen, and *King Edward* that excellent spirite, but also against his maiesty, as if he meant to giue intertainment to miscreants, and knew not how to keepe measure in punishing papists and other sectaries and heretikes. For first the *P*arliament is no place for such as loue strangers, better then their owne princes, and depend vpon forrayners, rather then their countrimen. *S*econdly papists are no catholikes, nor were parliaments founded eyther by such as beleeued the filthy doctrine of popery pomped out of the popes brest in the conuenticle of *Trent*, nor for such caitiffs & miscreants as beleeue that doctrine.

Thirdly if such as in England adhere to the *P*ope, and positiuely hold his doctrine, be called *heretickes, sectaries, superstitious persons and idolaters*, they are not wronged. For the same is clearly demonstrated in diuers treatises, and partly in this answer. And litle are these lame petitioners able to say for themselues to the contrary. Nay they haue fauor, considering their intelligence and practises of late with the pope and his agents, that they are not called far worse.

Lastly they haue no reason to complaine of penall lawes made against lay-papists. for the penalties are only pecuniary, and very remissely pursued. but the bloudy inquisitors, and the popes adherents murdre and massacre all, that professe true religion, in places where they command, and this had *Percie* and his compagnions doon in England, if they had preuailed. *F*urther, themselues will not deny, but that idolaters, heretikes and sectaries may lawfully be punished. And if they should deny it; yet woulde the examples and practise both of *Hezekiah*, *Iosiah*, and other godly kings before Christs time, and of *Constantine*, *Theodosius*, and other christian emperors since christianity began to be professed, plainly proue it. But it hath been and shall alwayes be plainly proued, that papists are sectaries, superstitious persons, heretikes, and idolaters.

Their feare therefore, least God wold be offended with them for their silence in this cause, is superstitious and very foolish

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foolish. For god is rather displeased with such, as seeke to erect open idolatry, and to maintaine grosse superstition and heresie, as these ignorant lay papists, or rather lame Masse-priestes seek to do; then with such, as keep themselues within the lists of their ignorance, and hold their peace.

Secondly true it is, as they say, that their cause is poore, and more porely defended. And therefore great simplicity haue they shewed in prating of things aboue their capacity, and for this cause they stand condemned by all true Christians, which wold haue liked much better their sober silence, then their violent and foolish libells.

Thirdly their Children, whom these petitioners, that deuide themselues from gods church, do deuide from the Christian world, as being no part of it, shall in time to come haue iust cause to curse such parents as bring them vp in ignorance of true religion, and open idolatry. And if they haue grace, will wish their babbling parents had neuer medled in this desperate cause.

Fourthly so far are they from making any iust defence against their aduersaries, that they giue both them, and others iust cause to insult and tryumph, seeing that the wittes of lay papists and their teachers beeing sommed and pressed togegether, no drop of reaso or piety hath proceeded from them, to season their vnsauory religion.

Finally they confesse, *that they obserue no decorum*, and yet professe, *that they will not examine curiously, that which by their aduersaries hath beene thundred out against them, nor dispute in moode and figure with them.* And yet they pretend to be *desirous to giue his maiesty all possible contentment*, and *an accompt of their beleefe and religion, and a ful and ample security and satisfaction*. But if they obserue no *decorum*, it is not like they will content his Maiesty; and hardly will they giue satisfaction to so learned and wise a prince without curious examination of matters obiected. They must also dispute, if not in moode and figure, yet in some better forme, then now they do, if they will either proue vnto vs their disfigured

figured and euil qualified religion, or els iuſtifie vnto his Maieſty the reaſõs of their rude requeſt, that is not only ſubſcribed, as approued by ſubſcriptions *of a thouſand hands*, (as that was of the *Millenary miniſters*, of which theſe lay papiſts talke idelly) but alſo with the terror of many thouſands of the popiſh faction, as it were obtruded to his Maieſtie.

So we may ſee, that theſe petitioners are able to bring neither truth, nor reaſon for the iuſtification of their cauſe keeping ſilence, when they ſhould haue ſpoken, and ſpeaking nothing to purpoſe, when they reſolued to breake ſilence. But if we pleaſe to examine the true cauſe both of their former ſilence, and this preſent petition; we ſhall find, that their ſilence proceeded partly from their great occaſions beeing buſied in diuers practiſes againſt the ſtate, as theſe horrible treaſons lately diſcouered do declare, and partly from the lewdneſſe of their cauſe, that by farre better orators, then theſe laymen, cannot be defended. Contrarywiſe the occaſion of their petition is not any wrong offered by vs, but rather a wrong intended by them, and that both to his maieſty and to the ſtate, while bragging of the numbers, forces and correſpondẽce with ſtrangers, they endeuor to ſtrike a terror into his maieſty, and buzzing theſe fooliſh tales into the eares of the multitude, deſire to trouble the peace of the ſtate. But the ſtate of things being well known, neither ſhall his maieſty haue cauſe to feare their threats, nor the people reaſon to beleeue their fooliſh tales. For as they feede themſelues, (like as all fugitiues and malcontents do) with a fond conceit of their owne ſtrength without grounds of reaſon, ſo they feed their readers with words, and ſhewes, without any ſound demonſtration of any point of their erroneous religion. God grant, that the ſimple ſeduced papiſt may as well apprehend it, as we ſhall prooue it; and then will they hereafter be more wary, how they venture their ſtate and ſoules vpon the maſſe-prieſts warrant, who vpon the hazard and loſſe of others, doe reape

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reape no small aduantage now, and seek to bring all into aduenture hereafter.

Chap. 18.

Of the quality, number, and forces of English papists, and of their assurance, and resolution, which they pretend in their religion.

IT were much to bee wished, that the papists of England did either well know themselues, and theire owne qualities, numbres, and forces, or else had learned, for what religion they contend. For then neither would they stand so much vpon theire merits, qualities, numbers and forces, nor yet once offer to talke of the assurance of their religion, for which they haue no ground. and this euerie other man doth acknowledge, seeing theire merites, if we respect fauor, to be slender, their good qualityes to be fewe, theire forces to be nothing in regard of his maiesties numbers of true subiects, and considering that the doctrine of popery may not be examined by lay papists, and wholy resteth on the Popes pleasure. Theire pleading is moste simple, as the two chapters following doe declare.

Chapter. 3.

The estate and quality of your Maiesties Catholike Subiects.

FOR the cleare vnderstanding of which two pointes, maye it please your Grace to consider; first what is the state and condition of your faithfulll and Catholicke subiects for

for [1] number, quality, and desert; next what [2] Religion it is they professe, and vpon what grounds: lastly what they are of your Maiesties subiects of their Rank, that for former or future seruices, and submission in all ciuill and temporall causes, against all both domesticall and forraigne enemies, haue and will go farther, or venter more willingly their liues & liuings for the honour and defence of your person, greatnesse, and posterity, then they, and their friends both haue, and vvill doe.

In deliuery of which points, we hope your Maiesty will expect no farther art, or eloquence then may be required of men plunged, and perplexed with the [3] flux and reflux of perpetuall vexations, which is truth that craueth iustice, and teares that crye for mercy.

It is euident (*Dread soueraigne*) that the subiects of your Maiesties Realmes of England and *Ireland* consist of *Catholikes*, *Protestants*, [5] *Puritanes*, and other sectaries: the *Catholikes* and Catholikely affected in this Realme, notwithstanding the long persecutions in the late queens dayes, were at the entrance of your Maiesty to this Realme, [6] esteemed to be as many, as any other of the sayd professions of Religion: and as for *Ireland*, few there are of that nation, that are of any account or freehold, but are [7] professed Catholikes besides those that are Catholikely affected.

An Irishman a protestant is *rara auis in terris.*

And as for the Catholikes of this Realme, it is well known that their [8] Ancestors haue deserued well of this commonwealth both in warre, and peace, both at home and abroad, and for their fidelities, and laudable seruices haue bin aduanced by your Maiesties progenitors, vnder whom they liued and serued, from whom we hope that in no point we, degenerate only that which in them was esteemed the [10] polestar of all their vertues (to wit) the Catholike Religion, is in vs [11] punished for wickednes and impiety.

M 1 This

[1] *They vvould terrifie his Maiesty vvith shevv of numbers, & reproch him as vngrate full, not regarding their deserts.*

[2] *Their religion is declared to be a hochpot of heresies, impieties, and nouelties. Their grounds are vncertain traditions, and the popes decretaline fancies.*

[3] *The Pope belike hath giuen his clients a purgation, that are thus troubled vvith fluxes and refluxes. But for vexations they haue no reason to complaine here in England, considering their vvealth and ease at home, and the cruelty of their consorts abroad, and their deserts at home and abroad.* [4] *If you cry for iustice, vvhat needeth mercy? vve find your pleadings so absurd and destitute of truth, that neither your crocodiles teares can excuse you, nor iustice acquite you.* [5] *They put themselues before his Maiesties loyall subiects, and rayle at the state, as bearing vvith sectaries. They do also leaue the Scots out of the number of the kings subiects. Iudge then vvhether it be possible to find more proud beggars, or insolent malcontents, or rayling hypocrites.* [6] *God forbid the x. part of the people shold be the Popes marked slaues.* [7] *They obserue onely certaine externall rites for vvant of better teaching, but vnderstand scarce any point of popish sophisticall religion.* [8] *Some of your ancestors vvere also pagans or heretikes, In infinite, as may be specified by the bastardly doctrin of* Trent, *and of other late cõuenticles, of popes, schoolmen, and such like teachers of popery.* [10] *Your polestar is not Catholike religion, but the Popes chaire.* [11] *Not Catholike faith, but seditious practises and doctrines couered vnder this maske are punished in England.*

This did our Catholike Parents, dignified by your Maiesties catho-
like progenitors, leaue vs to succeede them in their Religion towards
God: their fidelity towards [1] our Princes, and their natiue freedome
in this your Realme of England, which we haue [2] lost of late yeeres
vnder the Raigne of our late Queene, for no other crime or offence,
then for that we endeuoured to serue God as our Catholike forefa-
thers haue done before vs, euer since the conuersion of our [3] Country
from Paganisme; and to saue our soules, which are more pretious in
his sight, then all the kingdoms in the world: and although we were
debarred from all offices and dignities, and liued as it were in perpe-
tuall banishment and confinement: yet was it neuer heard that any
one of our number of such suffering recusants, euer [4] lifted vp a finger
to the least damage, or detriment in the world of our Prince or coun-
try. And thus by these few lines your Maiesty may see the multitudes
condition, aud disposition of your Catholike subiects; who humbly pro
strare at your Maiesties feet craue to be restored to their former and
ancient freedom.

What we haue here spoken, or shall hereafter speake of our [5] hard
vsage iu our late Queens dayes, we are driuen thereto by necessity,
for mouing your Maiesty to commiseration, by comparing in your
wisedom the grieuousnes of our punishment, with the quality of our
deserts, that thereupon you may temper the [6] asperity of the former
proceedings against vs, which our late Soueraign her selfe in her later
dayes began to do, giuing the world to vnderstand by the last procla-
mation that euer she made in that kind, that she began to [7] distinguish
between *Religion* and *Treason*, and aswell therein, as in diuers other
books and proclamations tending to that purpose, before published
vpon any notorious execution vpon Catholikes, she diuers times, and
by her Ambassadors to diuers Princes abroad did promise and pro-
test, that her will and intention was not to punish her subiects for their
(a) Religion & conscience, whereby we conceiued som
hope, and found some effect a little before her Ma-
iesties death, and in this mind and disposition God
did take her, and your Maieste found vs: which consi-
dered

(a) Our late Queen euer

1 You succeed them in neither being neither sound in religion, nor affection to your princes.

2 So malefactors loose their liberty.

3 Not only Christians, but also Pagans may be ashamed thus to ly.

For not only the seruice of Saints, and Idolls vsed in the Church of Rome, but also the Popish Masse, and all those doctrines of popery, which we refuse haue been brought into the Church long after this conuersiō which they talke of.

4 Did not the rebells in the North, Anno. 1569. and in Ireland *An. 1599. and at other times lift vp their fingars and hands against the Queen? and are not the Papists in all places ready to rise against Princes excommunicate by the Pope?*

5 See the ingratitude of recusants, and what Princes receiue for sparing them.

6 Compare it with the proceedings of the bloudy inquisitors of Spaine, *and compare our Kings with Popish princes, and then the world may as well see the moderation of Christians, as the cruelty of papists.*

7 She did alwayes distinguish aright betwixt the articles of religion and treason. But papists hold it a point of religion to execute the Popes bulles against their lawfull princes, which true Christians accompt to be treason.

made profes= sion that she meant neuer to punish for Religion.

(a) The fruites of a sweet & mild course.

(b) The hand= maids of blud and persecu= tion.

dered, we hope your Maiestie hauing no occasion to hate vs, and we many old and new occasions to loue you, that you will rather imitate your predecessor in her first best, and [1] last disposition tending to mildnes mercy, and moderation, then in her other hard and sharpe courses; sithence the fruits and effects of the one, were (a) ioy, peace, [2] abundance, and vniuersall vnion, and combination of minds and affections, both at home and abroad (which your Maiesty seemeth most to desire) and the harbingers and hand= maids of the other, haue been (b) wars, [3] dissensions, discontentments, bloud, and beggery; (which your Grace cannot so well digest.) And that appeareth most euidently by the first twelue yeares of the late Queens Raigne, which as they were free from bloud and persecution, so were they strawght with all kind of worldly prospe= rity, no Prince was for that space better beloued at home, or more honoured or respected abroad, no subiects euer liued with greater [4] se= curity or contentment: neuer was the Realme more [5] opulent or a= bundant; neuer was both in Court and Countrie such a generall time of triumph, ioy, and exultation: but no sooner did she begin to alter her course, and to enter into bloud, but all was [7] filled with feares and suspitions at home, with [8] wars and diuisions abroad, and with conti= nuall frights and allarmes of strange attempts, either against [9] her person or state: and in fine when her treasure was [10] exhausted, her subiects and kingdomes extreamely impouerished, and all the king= domes almost about vs disgusted, and in open tearmes of iealousie and [11] hostilitie with her, she began againe to thinke of her former fortu= nate dayes, and to incline to a [12] milder course, as the onely meanes to setle her and her Realme in peace, security, and former prosperity:

[1] *Of her nature she vvas al= vvaies inclined to mildnesse. But it had been better for her and the state, if she had per= mitted her iud= ges to execute her lavves.*

[2] *Or rather diseomfort, re= bellion, penury.*

[3] *Or rather victories a= gainst our ene= mies, and dis= contentment and hurt to none, but mal= contents and traitors.*

[4] *Then vvere the papists most vvicked and vngratefull, that liuing*

M 2 which

thus securely and contentedly practised against her, & sought her bloud, being set on by Pius Quintus. [5] *VVby then did the Papists* anno 1569. *take armes against their Queene, and seek to alter this opulent state?* [6] *She altered no course but onely repressed vnquiet spi= rits, vvhich sought to alter the state.* [7] *Onely the malcontent faction of papists vvas so fil= led.* [8] *Shame come to the* Pope *and his adherents, that occasioned them. The losse hath lighted vppon them already.* [9] *Looke vvho these attempters vvere: and you shall finde them to haue been either papists, or Atheists set on by papists.* [10] *This may be truly affir= med of her Maiesties enemies and their states. But not of* England, as, *I hope his Maiesty vvill vvitnesse. But vvere vve hurt by the vvars, yet should not this cause vs to loue papists. that mingled beauen and earth, and stirred the vvorld against vs to vvin their purpose.* [11] *Much to their ovvne losse and paine, as the sequell had declared, if the king had not giuen them peace.* [12] *It is rather madnesse then mildnesse to spare either professed enimies or secret traitors.*

which times compared together, do demonstrate that the seuerity of lawes made against Catholikes, were the [1] forerunners of infinite miſchiefes and miſeries, And least your Maiestie beholding such bloudy and strange lawes made against vs, with their [2] rigorous execution by the space of so many yeares in so long a Raigne, as was that of our late Queen; might thereby coniecture that such new and neuer heard of decrees, could not without vrgent or notorious occasions haue beene inuented, constituted, and so seuerely executed; least this apprehension of these former proceedings might make the like impression in your mind, and auersion from vs: we humbly craue your Maiesties gratious cares and attention: And when you shall reuiew, and consider deeply the lawes made against vs, & compare them with the objected crimes, that then some ouerture may be proposed to the present Parliament, for clearing the lawes by reason, which is the soule of the law to them, that distinction may be made by iustice betweene the innocent and guilty persons: for howsoeuer the late (*a*) Queen might haue pretention to make them, both by reason of her [3] illegitimation by her own Father in publique Parliament notoriously diuulged, and the jealousie she euer stood in of the Queen your gratious Mother, both for the back and alliance she had with *Fraunce*, and the right she semed to haue by the [4] sentence of the Church, pronounced against the diuorce of her Father; and the diuers censures and [5] excommunications promulgated against her: Yet your Maiesty [of whose rightfull succession and most lawfull, and legitimate possession of this Crowne, *But if they giue* [6] *Satan* himselfe being put to his shifts can make no doubt or difficulty; against whom no [7] Competitor either hath, or had purpose or power to contend, (*b*) whom the [8] *Sea* of *Rome* is so far from censuring, that she hath already censured all those that shal any way seek to giue you any disturbance or molestation, and with whome all the Princes in Christendom are in perfect peace and amity; and whom

1 Lawes made against papists are the onely bands, that hold the state together, and the best meanes we can vse to contrecarre the mischiefs intẽded by them.

2 They were alwaies most slowly executed.

3 A shameless slander. It was only a deuise of the popish faction.

4 The Pope is the Church to these men, and by the same reason his close stoole may be their chappell. But if they giue the Pope power to excommunicate princes, and to depose them, these popes churchmen are but mean subiects.

(*a*) The reason that might moue the late Queen to make lawes against Catholikes.

(*b*) Vide D. Giffords cõmission, and Mõsieur de Bethunes letters.

[5] *Very wickedly and saucily, and treacherously allowed by papists.* [6] *Then is* Parsons *and his followers more diabolically disposed towards the king, then Satan himself For they haue long impugned and denyed the kings title to the crown of England.* [7] *We report vs for disproofe of this to certain discourses set out by* Parsons *and* Coluil. [8] *This Sea of* Rome *is a sea of abhominations and mischiefes. And therefore it is not much materiall, what is regorged out of such a gulfe of impieties. But that the Pope hath not excommunicated the* King, *it hath proceeded rather from fear, then loue, or any indeauor of* Gifford, *or* Bethune. *His predecessorr got nothing by excommunicating* Queen Elizabeth, *and lesse would the Pope now win by censuring his Maiesty. What the whore of* Babilon *doth, his Maiesty hath no cause to like. This is certain, the Pope neuer censured* Clerk, *nor* Watsõ *nor* Percy, *nor* Digby, *nor* Garnet, *and the rest, that sought the subuersion of the state.*

whom Catholikes haue as yet no way [1] offended, but by all meanes endeauoured to serue, satisfie, and content.](a) Your Maiesty[we say]for these respects, hath no such apparant cause to continue those lawes, as the late Queen had to inact them, the reasons and foundations of those lawes, being by this happy mutation of state, time, and persons vtterly [2] remoued.

(a) His Maiesty hath no such reason to contiuue the lawes against Catholikes, as the late Queen had to inact them.

If then[*Dread Soueraign*]we haue been, are, and will be[as we haue and will demonstrate]as loyall, [3] faithfull, and affectionate to your Maiesty, your predecessors and posterity, and euen to those Princes that dealt most hardly with vs, and to the good and peaceable estate of our Country, as any sort of your Maiesties subiects within the Realme of our Ranke whatsoeuer: we see not how by authority we can be driuen to forsake our Catholike [4] Fathers faith and beleefe, vnlesse authority can by reason [5] conuince vs that our faith is infidelity, our Religion superstitron, and the seruice we vse Idolatry, or the [6] Doctrine we receiue heresie. These are points first to be decided and determined amongst Deuines and learned men of both parts, and therefore that Magistrates should proceede against vs, as men conuicted of those crimes, before our cause be heard and determined, by them that are by God [7] appointed to handle those high and important points of diuinity: we hope your Maiesties clemency and piety will not permit: But iudgement [8] being past on our side already, in so many generall Councells abroad, and [9] conuocations and Parliaments at home, commending and approuing the faith we professe, what reason can giue life to that lawe, that doth reuerse a sentence so authentically giuen, without the full form of iustice and processe therein required?

[1] *Hath the king no reason to be offended vvith the tumults & practises of papists in Scotland & England? vvhy then vvas Watso hanged and order taken to persecute the Scottish rebells? vvhy vvas the lavv executed against* Faux, *and* Digby, *& other traitorous papists?*

[2] *Neuer as long as the king professeth true religion: or resuseth to become the popes vassall.*

[3] *As the leaguers vver to* Henry *the 3. of* France, *vvhose throat they cut, Or as* Percy *and* Catesby *of late vvere to our King.*

[4] *Your faith is proued neither to be Catholik, nor your fathers faith.* [5] *Authority is one thing reason another. These iumble both together.* [6] *This is proued, and all your brabling obiections answered. Contrary vvise you proue nought against vs, and yet force vs to embrace your vvicked opinions.* [7] *They vvill onely haue the pope to be iudge.* [8] *Neuer vvith you in any lavvfull generall councell.* [9] *Proue your popes mitre and massing sacrifice by conuocations and Parliaments, if you can.*

Chapter 4.

The reasons vvhy vve are so resolute in our Religion.

Reasons of Religion.

THE first reason that we giue of our faith and Religion [Sacred Soueraigne] and why we ought not to

to suffer therefore as delinquents is, that neither [1] obstinate pride, nor presumptuous pertinacy, nor dislike of order or Discipline, nor contempt of authority, nor curiosity, affectation of nouelty, or discontentment in our priuate humors maketh vs so constant and resolute in the profession thereof: but our consciences meerly so informed and inforced in maner, by the [2] instinct of Gods grace, and reuelation of his holy word and will: but our vnderstanding captiuated in *obsequium fidei* by most euident (*a*) Testimony of holy Write, of Vnity, Vniuersality, Succession, Antiquity, and [3] authority of Scriptures, [4] Fathers, Saints, Doctors, Councells, Parliaments, Virgins, and Martyrs, which all concur onely, and jointly in the [5] Catholike Religion, and in no other profession whatsoeuer: which considerations accompanied with the feare of Gods judgements, the danger of [6] Hell fire, and the desire of eternall Saluation, command vs by the rules of reason, in the practise and profession of that Religion, to obey the law of God [7] before the lawe of Man. The 1. reason.

(*a*) In no Religion but the Catholike only do all these Testimonies concur.

It is an instance and maxime that suffereth no exception, that neuer any generall or vniuersall [8] innouation, or alteration in matters of Faith or Religion from bad to better, hath been heard of, either in the whole world, or in any particular nation, be it either from Iudaisme, Gentilisme, Paganism, Atheisme, or Idolatry, but that the commission and vocation of the messengers haue been authorised *Domino cooperante & sermonem confirmante sequentibus signis: our* Lord working with all, and confirming the word with signes that followed: which sithence our new messengers and reformers, as yet, haue not duly, nor clearely shewed [pretending as they do, to purge Christendome of superstition and idolatry] how can they in reason craue at our hands credit, or conformity to the new lawes made on that behalfe? God is *ipsa vita, lux, & veritas.* God that is the life, light, and truth it selfe cannot giue commission, credit, and authority, to death, darknes, and falshood; but it is most euident and cannot be doubted of or denied, that the first Apostles and Conuertors of this our nations of England, Scotland, Ireland, France, and Germany, were sent from the Church of *Rome*, & deliuered vs the same Romane faith we [10] now professe; The 2. reason. Mar. 16. The 3. reason.

[1] The Turks and any other heretikes are able to say so much as these do, albeit they proue nothing.

[2] Proue this grace, and exhibit this holy word, and then you say something.

[3] Few lay papistes vnderstand scriptures in strange tongues, and in vulgar tongues they may not read them.

How then come they to know, that scriptures make for them? do they beleeue the pope and his emissaries, that giueth them black for white?

[4] With whose works you are but little acquainted.

[5] What is that to those that professe the popes particular doctrine? *[6] You feare purgatory fire. Hell fire you feare not that runn with your holy father headlong into hell, and with rebells into treason.* *[7] Why then doo you prefer the popes lawes before the letter of gods lawes?* *[8] What is that to vs?* *[9] All was not of your religion. The Greek church at this day renounceth your erros.* *[10] That is the question. We proue the contrary by particular instances, and euident demonstrations.*

feſſe; the ſame Maſſe, and the ſame Sacraments; and preached the ſelfe ſame Doctrine, *Domino cooperante & ſermonem confirmante ſequentibus ſignis*: our Lord working with all, and confirming the worde with ſignes that followed. Reaſon then concludeth thus, that either God in this caſe hath giuen teſtimony to falſhood, or elſe the doctrin confirmed by the teſtimony of God is true and auowable, and not to be forſaken for feare of any humane lawes, till we haue like teſtimony from Heauen to the contrary; and when our aduerſaries ſhall duely reproue ours herein, and make their own [1] miſſion as manifeſt by the word of God, then if we do not conforme our ſelues to the new lawes impoſed vpon vs, worthily we are to endure theſe late inflicted penalties for matter of recuſancy.

[1] *We haue proued it clearly. But the caniball maſſe-prieſts ſtick alwaies in this brake.*

The 4. reaſon.

To conuince vs then, that either we haue not the true Scriptures, or interpret them not as wee ought, or that we diſhonor God in honouring his Saints, or erre in the number, or nature of our Sacraments, as that our doctrine is falſe and defectiue, and to condemne vs, and puniſh vs therefore as Heretikes and Idolaters, requireth [2] in all reaſon an abſolute commiſſion from God: the which when it ſhall be produced, willingly we will obey.

[2] *As if ordinary paſtors vver not to reproue errors according to the doctrine of the prophets and Apoſtles, vvithout extraordinary authority.*

The 5. reaſon.

If they alledge Scriptures, the Scriptures are common to vs both, yet more likely in reaſon to be ours then theirs: becauſe that if the Church of *Rome* had not conſerued them, and communicated the ſame vnto vs, our aduerſaries had been at this day [3] Scriptureleſſe: the very originall Bible, the ſelfe ſame *numero* which S. *Gregory* ſent in with our Apoſtle *S. Auguſtine*, being as yet [4] reſerued by Gods eſpeciall prouidence as a Teſtimony, (*a*) that what Scriptures we haue, we had [5] them from *Rome*, and haue nothing of our reformers, but that we haue not ſo many books of Scriptures [6] diſcanoniſed and reiected, becauſe they be expreſſe Teſtimonies againſt their new and negatiue Religion.

[3] *If Rome had ſunke many yeers ſince, yet had the ſcriptures been preſerued.*

[4] *Where? further vvhat maketh that for you?*

(*a*) We receiued the Scriptures from the Church of Rome.

If they ſtand vpon the ſence and true interpretation, we ſtand on that point more confidently then they, they hauing no further warrant then their [7] priuate ſpirit, and we relying on the aſſiſtance of the holy Ghoſt therein promiſed to his [8] Church for the inſtruction of all truth; which is *Columna & firmamentum veritatis*, the piller and foundation of truth. If they fly to the Fathers, for one place euill vnderſtood and ſomtime falſified, ſomtime mutilated, & ſomtime wholy corrupted, we produce a thouſand, not by patches nor mammocks

[5] *As if vve had no Bibles, but Gregories Bible: or as if Gregory vver the author of the Bible.*

[6] *We diſcanoniſe no book of canonicall ſcriptures, but papiſts place apocriphall ſcriptures among the canonicall books.* [7] *The papiſts properly ſtand vpon the priuat iudgment of the pope. vve folovv no mans priuat ſpirit.* [8] *But not to the Pope, or his adherents.*

mocks as they do, but whole pages, whole chapters, whole books; & the vniforme consent of all the ancient fathers and Catholike Church.

If they presse vs with their passed Parliaments and Princes, for one of theirs we haue an hundred, and for a Childe King, and a [1] Woman Queene, wee haue for vs so many, so Wise, so learned, so religious, so Victorious Princes, as our Histories without thē would be very barren, our Names obscure, our clergy miserable, our Bishops beggarly, our Parliaments confused, our Lawes intricated, our Vniuersities without Colledges, our Colledges without Schollers, our Schollers without maintenance. Reason then the life of the law, requireth to our vnderstanding more ample and [2] authenticall euidence: before wee bee condemned by lawe, as superstitious or irreligious. The faith we professe, is that [3] fayth & religion which Saint Paul to the *Romanes* so highly commendeth, which therefore is called Catholike and *Romane*, becausc(*a*) all the Churches in the world either did in their beginnings, or doe for the present agree vniformely with the sea of *Rome* in vnion and communion of faith, doctrine, and fellowship; hauing recourse thereto as to the [4] Mother Church. From the Pastors and Prelates of this Church, to witte, from (*b*) S. [5] *Gregory* the Pope, and S. *Augustin* the Monke, we receiued the benefit of our conuersion and regeneration; from them we receiued the [6] selfe same Doctrine, Discipline, Seruice, Sacraments, Feasts, and laudable Ceremonies, which are by vs held, practised, professed, and defended with the [7] effusion of our bloudes at this very day, and this we finde [8] verified by the Histories of (*c*) S. *Bead*, *Cambden*, *Hollenshed*, *Stovve*, and that Tripartite History set out by Master *Sauell*.

From this Curch of *Rome* we receiued our Bible our Gospell, our Creed, our Canons; which are the same through the whole *Christian* worlde among *Catholikes* both for the translation, sence and interpretation.

This Church is by your Maiesty and by the learned sorte of the *Protestants*, [10] acknowledged to be the Mother Church, we hope then we are excuseable, that

[1] *Better a vvoman Queen, then a vvoman Pope.*

[2] *These suppose the Popes decretalls more authenticall then scriptures*

[3] *It is no more like it, then false doctrine to faith.*

[4] *The old church of Rome vvas the Mother Church. But vvhat is this to nevv Rome?*

[5] *That vvill hardly be proued. further vvhat maketh this for such as subuert the state, peruert Christians, conuert none?*

[6] *This selfe same vntruth vve haue refuted at large in our answer to* Parsons *his treatise concerning 3. supposed conuersions of England.*

The 6. reason. Rom. chap. 1.

(*a*) The church of Rome euer was and is the Mother Church.

(*b*) S. Gregory the Pope, S. Auhustine the Monke.

(*c*) S. Bead, Cambden, Stowe, Hollenshed, and Sauell.

The 7 reason

The 8. reason.

[7] *Notehovv they say they defend holidays, greasings, holivvater, and such ceremonies vvith their bloud.* [8] *You corrupt histories as much as you can, and yet they shevv, hovv much you are degenerated from true Christians.* [9] *So the Gospell of Papists dependeth on the pope.* [10] *Not this later* Rome, *that is figured by the vvhore of* Babylon, *but the ancient Church of* Rome, *that vvas prayssed by S.* Paul.

that reuerence and loue our dearest Mother, from whose breast our forefathers and we haue receiued the sweet milk of our soules.

The 9. reason.

There was ueuer yet since the Incarnation of christ anie heresie that crept into the Church of God, but we find the names of the [1] authors of such heresies: we find by the Church of Rome Councells called to condemne them, and Doctors imploied to confute them: there is not the least Ceremonie or circumstance that hath been added, for the greater [2] Maiesty and solemnity in Gods deuine seruice, but the yeare is knowne when, and the Pope by whome it was ordained.

If matters then of so small moment passe not without recording, reason would that the lawes that must condemne our Mother church of Idolatrie and superstitions, should tell vs the authors that first corrupted her integritie: but if the first inuentors and institutors of the Masse, of Purgatory, of prayer to Saints, and the like supposed errors, cannot be produced, doubtlesse we must attribute them, as we doe indeed to Christ and his Apostles: and as deriued from such infallible authoritie, we are bound in all equitie to follow them.

The 10. reasō.

But if by the fruits your Maiestie will giue iudgement of the tree, the fruits of our [3] Religion ar Loue, Vnitie, Concord, Pietie, acts of Charitie, and Deuotion: as Fasting, Praier, Almes, building of Monasteries, erecting of vniuersities, founding of Hospitals, cōuerting of Natiōs, calling of Councels confuting of Heresies, obedience to our Princes, *though they be* Pagans *and* Insidells, *and that for conscience sake*: (a) Whereas both practisers and professors of the Religion which we are so pressed to embrace, do far differ from vs in those points, [4] teaching vnder colour of the libertie of the Gospell, (b) contempt of power and authoritie (c) neglect of lawes, (d) and obedience. The examples are to late, and lamentable in your Maiesties Realme of Scotland, and in the persons of your gratious Mother, and Grand-Mother, Father, and Grandfather, to passe with silence the tragedies by such like, plaied in sundry other [5] Countries. Reason then the life of the law will acquite vs, if we prefer a Faith that hath taken so deep roote, whose goodlie fruits we daylie see and tast, before [6] a slender sleight, green, and far lesse fruitfull plant.

About twenty four years now past, when a certaine conference was held in the Tower betweene Master *Campion*, and Master *Shervvin* Catholike [7] Priestes, and some of the selected learned Protestant diuines, there were then in prison in the Fleet, diuers Catholikes

(a) Calu. lib. 4 Inst. cap. 4. lib. 4. cap. 10. 6. 5.
(b) Knox in his exhortation to Englād printed at Geneua, 1559.
(c) Luther in his book, *de potestate seculari*: & in his comment vppon the 1. of S. Peter. cap. 2
(d) *Goodmā* in his book of obedience: all which teache

[1] *Name the authors of the Angelicks, Nudipedals, Collyridians, Messalians.*
[2] *For meere scorn & foolery. Further you haue deuised nevv doctrines and nevv vvorships of god, & not only nevv ceremonies.*
[3] *Or rather seditiō, vvars, massacres, empeysōments, stevvs, ribaldry, heresy*
[4] *These fellovvs teache their tongues to speak vntruth.*
[5] *Can these mē iustly blame our brethren, that resisted, and vvold not suffer the popes agēts to cut their throtes?*
[6] *Not so slēder & sleight, as the papists are slēder, sleight & green Christiās.*
[7] *Or rather the seditious priests of* Baal, *that came to stir rebellīō in Englād as appeared by* Parsōs & Cāpiōs faculties.

likes both of honourable and worshipfull degree, for Testimony of their conscience only; as the Lord *Vaux* Master *Thomas Somerset* brother to the Earl of *Worcester*, Sir *Thomas Thresham*, Sir *William Catesby*, & others: who offered the warden of the Fleet (to procure them licence of the priuy Councell, to be present at the conference, and to haue that question of repairing to the Protestant Church discussed and decided) one hundred [1] Frenche Crownes for euery day that this question should remaine thus vnder examination: but their request could not then be [2] admitted, albeit the said warden did vndertake the suite, and confidently promised to effect it, and seriously laboured it aswell by his honourable friendes in Court, as by all other meanes he could possibly.

contempt of authority, & neglect of lawes in the places cited,

[1] *They tell lyes by hundreds.*

[2] *Diuers yet liuing can testifie the contrary.*

The same offer of conformity, and desire to be satisfied in this point which we made then, we in humble wise make now, and that with so much the more greater efficacy, as your Maiesty hath a most full and ample possession of our [3] harts and affections, for manifold important respects, both for the loue your gratious Mother did beare vs, and the cause for which we suffer: as also for the often (to vs most comfortable) protestations your Maiesty hath made, and that in publique and in priuate, *that you haue a mind free from persecution, or thrawling your subiects in matters of conscience: that you would not increase our burdens with* [4] *Roboam*; to which adding your Clemency of which wee haue tasted, and your gratious promises wherewith wee liue in hope, and your daily discourses springing from your natiue bounty and beniguity, make vs [5] straine our selues to the vttermost, to giue your Grace satisfaction. And therefore if we may obtayne this fauour at your Graces hands, to be assured in conscience, by the decision of the learned [6] Deuines of both sides, that the act of going to the Protestants sermons and seruice, is not a damnable sinne: then if after such (*a*) dispute, decision, and information, we shall refuse to conforme our selues to your Maiesties will & example, we thinke then there is reason to giue life and reestablishment to the lawes made against vs. And this may suffice (we hope) for discharge of the dutiful respect we beare to your Maiesty, and desire we haue to giue your Grace all [7] possible satisfaction in mater of our beleefe and Religion.

[3] *How can the hart be deuided betwixt the king and the Pope?*

[4] *The King is here compared to an insolent and wicked young man.*

[5] *If you straine your selfe through a calendar, yet nothing commeth from you but vain promises.*

[6] *Let your Diuines or rather sophisticall priests, proue what they can in writing, and they shall be answered.*

(*a*) A most humble and reasonable request A Councell, conference or disputation.

[7] *All the workers of iniquity vaunt themselues, as the Prophet saith.* Psal. 94. *and so do these also.* But *their cracks are vaine, proud and foolish.*

The answere to the 3 and 4. chapter of the petition.

HItherto these petitioners haue well dissembled theire violent humors, pretending only humilitie submission; and offring in termes to *giue satisfacti-on and cõtentment* to his maiesty. But now before they come to the cause of their religion, they tell his maiesty of their nũbres both in *England* and *Jreland*, secretly intimating, that if they may not haue their petition by faire means they haue power to take other courses. they doe also signify, that some of theire consorts haue holden the popes handes from censuring the king, and intreated him, to censure those that should offer the king any disturbance, in the firste plainly threatning the state, in the second aduãcing the pope making the King beholding to him for his crowne. Many other particulers there are in these two chapters worthy to bee censured. Firste they go aboute to perswade his maiesty, that as many of his subiects in England and Jreland are papistes as professors of true religion. they woulde percase say the same of *S*cotland but that theire consciience told them contrary. But *first* they must shew, that *P*apists houlding with the pope are true subiects, before they place them in the nũber of the Kings true subiects. next they must bring forth the rolls of the ministers of papists, and name them, or else no man wil beleue them. *F*or in *Ireland*, howsoeuer the commõ sort retein some popish ceremonies the number of thẽ that vnderstand the principall grounds and doctrines of popery is very slender, In England except certaine, stage plaiers, old women addicted to superstitiõ, sely husbands ouerruled by theire wiues and certaine Mal-contentes, and frequenters of ordinaries, that despaire to obteine preferment in this state, and only hope for honour and dignity in a newe worlde, there are but fewe papists, and all theire numbers & forces, if we respect the multitude of true Christians, amoun-

teth to nothing.

Secondly they talke very idlely of the dignity of English papists. But they name no one man of that sort, that either for his greate seruice in warres, or peace deserueth any singuler commendation. Therefore they runne out into a long reherſall of matters forepast, and talke of theire aunceſtors saying, that *they haue deserued wel of this cõmonwealth*. But as well might the Moderne *Romanes* alledge the greate seruices and noble actes of *Scipio*, *Paulus Aemilius*, *Sylla*, *Marius*, *Catulus*, *Caesar*, *Cicero*, *Cato* and others, or of the auncient Troyans, from whom they pretend to be descended. they commend their aunceſters also for theire loue & fidelitie vnto theire princes. But what is that to iuſtifie the Practiſes of late papiſtes both againſte his maieſtyes predeceſſors king *Edward* and Queene *Elizabeth*, and also againſte himſelfe both in *Scotland*, and ſence his comming in *England*? Beſide that, if they claym to be deſcended from thoſe rebels that oppugned king Iohn, and king *Henry* the 8, and fought to bring them vnder the Popes moſt greeuous yoke, and to depriue them of their crownes, it ſhall not procure them any greate honour with the people, or grace from the king. They *ſay they are not degenerated in any poynt from their anceſters*, and that they *haue endeuoured to ſerue god, as theire forefathers haue done, euer ſince our countries conuerſion from paganiſme*, and Laſtly *that no ſuffering recuſant euer lifted vp a finger to the leaſte dammage or detriment of his prinee or country*. But theire ſayings are conuinced to bee moſt vntrue both by publike records and common experience. for if wee reſpecte matter of religion we find, that they hold diuers poynts of doctrine confirmed in the late conuenticles of *Lateran*, *Conſtance*, *Florence* & *Trent*, which were not known, nor heard of when this land was conuerted from paganiſme, nor long after. Likewiſe both their miſſals, and breuiaries, & their maſſes and formes of gods ſeruice are new, and not known of the ancient *Britons* and *Engliſh*. If we conſider matters of ſtate, we finde, that popiſh recuſants

cusants and papists haue been principall actors in moste of those rebellions and treasons that haue beene practised and intended against king Henry the 8. king *Edward* the sixth, Queen *Elizabeth*, and his maiesty. And I hope they will not deny, that *Brooke*, *Markham*, *Watson* and theire complices were popish recusants, or that the attempt of the *Spaniards* anno 1588, was againste theire country, and set forward by papists. Lastly it is notorious, that *Percy*, *Catesby*, *Digby*, and all theire consortes were desperate recusants, and that they lifted vp not onely theire fingars, but also theire whole armes and bodies against the king. yet should a man bee very strangely conceited, if hee thought they ment no harme to their prince and country.

Thirdly they runne out into a large discourse of *theire hard vsage in the late Queenes time*, as they call it, and of the Queens proceeding against them, and of the effectes thereof ensuing, & pray the king to follow *her rather in her, dispositiõ to mildnesse, then in her other hard and sharp courses*. But first al this discourse is from the purpose, and the intent propounded in the 3. chapter. for therein they shoulde declare vnto vs the estate and qualities of Papists, and not the proceedings of our late Queene of blessed memory. *Secondly* the same is most slanderous charging that moste gratious and clement Queen *with hard, sharp and bloody courses*. But this is all that Christian princes are to looke for at these mens hands, or penns. Let them vse all mildnes and remisseneese in proceeding againste papists, yet vnles they suffer rebells and traytors to practise the ouerthrowe of the state and saucily attempt against their persons, they shall be charged with sharpenesse and cruelty, she indeede distinguished *betweene religion and treason*: and so do others also. But the papists did not so cunningly distinguish, but that seeking to set vp theire wicked religion, and to bring into the country the popes tyranny, they fel also in to diuers practises and cases of treason.

Thirdlie

Thirdly they falsly cõmẽd her mild courses, & shew that troubles ensued of the exequution of laws against papists, whereas in truth her resolute course a gaynste them secured her, & her slow exequtiõ or rather suspẽsiõ of penal lawes against papists caused troubles, rebeliõs, trecherous practises & heaped sorrows both vpõ her, & her true friends, &, I feare *brought her to her end.* Finally they cõfes their own lewd disposition, that being not troubled the first 12 yeares of the Queenes raygne, did not withstanding procure the Popes Bulle against her, rebelled in the north anno. 1569. & sought to depose her & murder her, & now rail against her being ded let al christiã princes therfor bewar, what fauors they shew to such vipers, & how they heap benefits on such vngratful persons.

Fourthly they mention diuers ex communications & censures of popes passed against queen Elizabeth: and talke of *Giffords* commission and *Bethunes* letters in fauoure of the king, as it seemeth, and of the pope, that hath not censured the king, as yet. But all these matters are also from the purpose. further they bewraye the disloyall humors of papistes, that make kinges the popes vassals, and blush not to signifie that the pope might in iustice censure the king, if he woulde. Lastly they doe therein bewray the weakenes of the pope, and the fading force of antichristes kingdome. For now the pope doth not hold his hands from excommunicating the king at the request of *Bethune*, or *Gifford*, or any such base fellowe, but because he feareth his rayling and cursing wold eyther take no effect against the king, or else ouerthrowe the credit of Antichrists thunderbolts.

Finally they conclude, *if they haue been, ar, and will be loyal to his Maiesty, that they may not by authority be driuen to forsake their fathers Catholike faith vnles their faith be proued infidelity their religiõ superstitiõ, their seruice idolatry, their doctrine heresy.* they do pretend also, *that the faith professed by them is cõfirmed by iudgement passed on thir side in many generall councels abroade, and in conuocations and parliamens at home* This they conclude, But theire conclusion is grounded vpon

false

false premisses, theire exceptions are disproued, theire assertions notoriously false and rediculous. For what theire carriage hath beene, it appeareth by the practises firste of VV*atson*, *Clerke*, *Brooke*, nexte of *Percy*, and his mates, thirdlye of the Lorde of *Fentry* and their complices againste the king, the same is also made euident by the rebellions & treasons of papists against *Henry the* 8. *King Edward the* 6. and *Queen Elizabeth* of pious memory. How loyall they are and will be, we may imagine, seeing their dependance on the pope and foreine enemies, and treacherous doctrines concerning deposing of kings by the pope, and the assoyling of subiects from theire obedience to princes, their religion and seruice hath been & shall alwais bedeclared to superstitions, idolatrous, wicked and hereticall. Neither are they or theire teachers able to mainteine it. or to answer our obiections against it. We haue also proued, that both auncient fathers & councels make against popish doctrine. and that the doctrine of *Trent* was neuer receiued either by auncient fathers, or by the parliaments or conuocations in England, or known to papists before the yeare 1564. themselues must needes confesse, vnlesse they bee both blindly fooliſh & desperately obstinate. Wee may therfore cōclude vpon their own confession against thē that if papists neither haue been nor can be loyal to princes, or louing to their cōutry desiring to bring both vnder the pope, & if their seruice be idolatrous, & their doctrine hereticall, and their practis superstitious as is formerly demōstrated, howsoeuer idleheads prate of toleratiō of popery, that neither their religiō, nor their audacious boldnes & sawcines is any lōger to betolerated. we may also conclude that the reasons alledged by this resolution in religion are either false, or not concludent.

First they say they *haue their vnderstanding captiuated in obsequium fidei (scilicet papisticæ) by most euident testimony of holy writ, of vnity, vniuersality, succession, antiquity and authe-*

ritie

rity of fathers, saints, doctors, coũcels Parliamẽts virgins & martyrs & these they say cõcurre in popish religiõ & in no other, But of holy writ these lay papists haue little resõ to make vãts, seing lay mẽ are little skilled in tõgs & stãnd prohibited to reade them in vulgar tongs with out licẽce. furthermore these felowes art not so far trauelled, as to know what is cõteined in scriptures, fathers, coũcels & aũcient writers concerning matters in cõtrouersy. & if they resoluethẽselues by relatiõ of the massepreests & friars, thẽ ar they most simple ideots to beleeue matters vpon heresay, and to found themselues vpon the reports of such lying compagnions.

Lastly they seeme to haue theire braynes distempred, that are made to beleeue, that the popish sacrifice of the masse for quick and deade, their carnall eating of Christs flesh with the mouths of men, nay with the mouth of bruit beasts, their transubstantiation, halfe communions, and idolatrous worship of the sacrament, the popes vniuersall and plenary power conteined in decretales, their 7. sacraments, and doctrine of iustification by orders, mariage and extreame vnction, theyr worship of saints, reliques, and images, and all the rest of their abhominable doctrine may be proued by authority of *scriptures, fathers, saints, doctors, councels, Parliamentes*, and that the same is confirmed dy *vnitie, vniuersality, succession*, and *antiquity*, beside the testimony of virgins and *Martyrs*. This we may affirme of the Apostles creed, and the Catholike fayth taught and published in auncient Councels, but by no meanes of the fayth of the moderne sinagogue of *Rome*. Nay in our abridgemente, or *suruey of Poperie* we haue plainely demonstrated that the same is contrary to scriptures, fathers, councels, auncient writers, and is deuoyde of the testimonies of martyres virgins, and decrees of Parliaments, and all other authenticall prooses.

Secondly they alledge, *that neuer any vniversall innouation in matters of religion hath been made, but that the commission and vocation of the messengers hath beene authorised by signes and wonders*. But this allegation, as it concearneth

neth vs nothing, so it vtterly ouerthroweth the petitioners cause. For we haue made no vniuersal innouatiō. Nay we do not alter or abrogate any one article of the Christian faith, but as in *Spaine* true teachers in former tymes caused *Arianisme* to cease and true religion to bee receiued, and as the Christians in the land of *Palestine* some 400. yeares sence for a time caused the impieties of *Mahomet* to be suppressed, & Christian religion to be taught and practised, so do we onely abolish the corruptions, false doctrines, heresies, and impieties of popery, and reteine euery article of the Auncient christian fayth. But the massepreests, friars and monkes adhering to the Pope haue made an vniuersall alteration in the worship of God, bringing in the idolatrous worship of saints, of images, of the sacrament, and receiuing many old condemned heresies, and new deuised schoole doctrines and decretaline deuises, and yet neither shew signes nor wonders, vnlesse a man list to beleeue the wondrous lyes of their legends and breuiaries.

Thirdly they take it as a matter *most euident, and that eānot be denied, that the first apostles and conuerters of Englād Scotland, Ireland, France, and Germany were sent from the Church of Rome, and deliuered vs the same fayth which the Papists now professe.* But they take boldly and affirme impudently that, which no man either giueth them, or yeeldeth to bee true. Parsons hath spent much idle talke in this argument, and proueth nothing. *Coleton* is as mute, as if hee were turned into a Codfish, and replieth nothing to that which is answered to the petition of Massepreestes the last session of parliament, and their discourse touching this poynt. As for these petitioners, they shewet hemselues ignorant of learning, that beleeue, that the doctrine of Romish traditions of the Popes authority, of the masse, of the 7. sacramentes, of Purgatory and indulgences, and such like matters was known to the anciēt Bishops of *Rome*, but suppose old *Rome* had sent true preachers abroade, to conuert nations to the Christian fayth, what is that to new Rome, that sendeth out

false apostles, to corrupt the true fayth, and assassins & Cutthroates to murder such, as fauour the truth? this false doctrine and cut throate practise certes was neuer confirmed with true signes and wonders.

Fourthlie they require vs *to shew a Commission from God*, if we meane to conuince the papists, *that they haue not true scriptures, or interpret them not right*, or *that they are idolaters, or hereticks*: a deuise likely to proceed from such idle heades. For neither did those fathers, that conuinced the *Marcionists*, *Arrians*, *Manichees*, *Angelicks* and other hereticks either of corrupting, or misconstruing the scriptures, or any other poynt of false doctrine, shew a commission immediatly from god, neither doe the masse preests, that dispute nowe against *Turks*, *Arrians*, and *Anabaptists* shewe forth any such commission. All Christians and not onelie publike teachers haue commission, sufficient, to descry & to take heed of false Prophets, that come vnto them in sheeps clothing, but inwardly are rauening wolues. What needeth then this extraordinary authority?

Fiftly they tell vs, *that we had our scriptures from Rome*, and *had been scripturelesse, if we had not receiued them from thence. He sayth also, that the same bible, which Augustine brought into England, is yet reserued by gods especiall prouidence.* But firste it is not materiall, from whence Christians receiue holy scriptures. The *Romaines* receiued them from the *Iewes* and yet I trow Parsons and *Coleton*, as they are turned *Romanists*, will not turne *Iewes*. *Secondly* that the *Britons* receiued the scriptures from the Romanes, it is not likely, they being, as the common report goeth, conuerted by *Ioseph of Arimathea*. Neither doe these petitioners shew, where the Bible is to be foud, that was brought in by *Austen* the Monk, nor doe they make proofe, that this which they shew, is the the same Bible, which *Austen* brought in. If it bee the old vulgar translation, it is not likely, that *Gregory* sent it. For he doth not alwayes follow that translation. Heere also they tell vs, that *we haue reiected and discanonized* diuers *bookes of*

scripture

scripture, because they be expresse testimonyes against our religion, which it pleaseth them to cal *new and negatiue*. But neither doe we reiect any booke of canonicall scripture, nor can any argument be drawne from the bookes apocryphall added in the vulgar latin translation to the old testamēt, that doeth hurt vs. Furthermore if we do onely deny the heresies of the papists, then doe we not frame any new religion vnto our selues. and if the papists affirme matters not known to fathers, then is their religion new & positiue, if not wicked in the superlatiue. For the sence of scripture they tell vs that *we haue onely the warrant of our priuate spirit*, and *they the assistance of gods holy spirit promised to his Church*. But absurdly they talke of the interpretation of scriptures following therein the priuate sence of a senceless pope, and neither the interpretation consonant to the meaning of gods holy spirit speaking in scriptures, nor to the iudgement of fathers vpon whome they bragge most fondly. Lastly they tell vs againe of *parliaments and princes* and say, that *for one of ours, they haue an hundred*, but they shew themselues shamelesse, to speake vntruth without any shew of proofe. For if they looke into all histories, they shall not finde eyther parliament or prince within this realme, that allowed the wicked decrees of the conuenticle of *Trent*. Neither did the clergy or the vniuersityes of England euer approue thē. Here againe they they tell vs of *a child King*, and, *woman Queene*, as if they had Queens, that were no women, or disallowed of the succession of children to their fathers. So their fift reason is very childish.

Their sixth reasō had been more allowable, if they could haue proued theire antecedent. For if *their faith had been that, which Saint. Paule so highly commendeth*, and which was first taught the English by *Gregorie*; then should wee not much contend with them about matters of fayth. But helas poret soules, these laypapistes read not *S. Paules* Epistles, nor canne they tell, what he taught. and as for their Masters, they shall proue themselues desperate fellowes, if they take vpon them

to proue their transubstantiation, and massing sacrifice, and other poynts of popery out of S. Paule. they should also but abuse their readers, if they should vndertake to proue, that popery is Catholike doctrine, as hath been often shewed. Finally if *Gregorie* the firste were iudge, yet should they neither proue the popish worship of images, nor the vniuersall headship of the pope, nor the inuisibility and impalpability of Christes body in the sacrament. the contrary rather, out of *Gregories* doctrine may be concluded.

The 7. reason is nothing els but a repetition of matters formerly denyed. They say *we haue receiued our Bible, our gospell, and the canons from the Church of Rome.* The truth is, that all true Christians haue receiued both the Bible & the Gospell from Christ, and his Apostles. likewise we haue receiued auncient canons from auncient general councels, & from the same the Church of Rome hath receiued both lawes and canons. But the doctrine of the modern churche of *Rome* concerning the 7. sacramentes, halfe communions the carnall eating of Christes body with the mouth, and such like Mysteries of the masse they are contrary both to scriptures, and actes of councels, and were neuer knowne to the auncient church of *Rome.*

In theire 8. reason they affirme, *that the Romish Church is our Mother Church.* But then is she a cruell mother, that persecuteth and murthreth her children. Of the old *Roman* Church diuers nations receiued the faith, and therefore to them she might be reputed the Mother church, and so his maiesty meant, when he spoke of the old church of *Rome.* But this later *Romish* church is rather a stepmother, then a mother, and rather the mother of fornications. as Saint John calleth her, or the mother of errors, as *Francis Petrarch* calleth her, then the mother of Christians. nay we haue by diuers reasons demonstrated, that she is neither the mother church, nor Christs church, but the whore of *Babylon*, and Synagogue of *Antichriste.*

Their ninth reason is drawne from the maner of the firste

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arising, and condemnation of heresyes. For if there neuer yet arose any heresy, but both the names of the authors, and of the councells that condemned them, were well known: then if neither the authors of the masse, or of Purgatory, or of prayers to saints can be named, nor any councell found out that condemned them, then they suppose, that these poyntes came from Christ, and the apostles. But by the same reason hee mighte proove that the heresie of the *Angelikes*, *Collyridians*, *Messalians*, *Nudipedalls*, *Nazarites*, *Apostolikes*, and diuers of that sorte came from *Christ* and the Apostles. For neither is *Coleton* able to name the first authors of these heresyes, nor excepte it bee the *Angelikes* condemned in the councell of *Laodicea*, can hee shew, that any of these hereticks were condemned by councels. Further wee shew, who were the first deuisers of the masse, and these lay papists confesse, that the author of *euery little ceremony* and the time thereof is known, we know also, that purgatory for satisfaction for tẽporal pains after that the guilt of sin is remitted, & praiers to saynts was first deuised by schoolmen among christians, & by idolaters among Heathen men.

Their last reason is derined from the fruites of true religion, which, as they say *are loue, vnity, concord, piety, acts of charitie, and deuotion, as fasting, praier, almes, building of monasteryes, erecting of vniuersities, founding of Hospitals, conuerting of Nations*, and such like. But first the erection of monasteries, and such like dennes of superstitious persons, and *Sodomites*, is neither a worke of Charity, nor deuotion. *Secondly* these fruites of religion, that are heere mentioned, neuer proceeded from the modern superstition of *Rome*. And that is most apparent, not only by common experience, but also by the testimony and confession of papists themselues. In Italy & other countries, where popery moste reigneth there is little true loue, no vnitie, nor concord either among the teachers, or among their followers, no steppe of christian piety, no acts

of

of Christian charity, nor signe of sincere and internall deuotion. their prayers are directed to saynts & angels for the most part, and little vnderstood of the vulgar sort, being in strange lāguages. Their fasts ar superstitious their alms ar pharisaical, & for the most part euil bestowed. The popes & their cōplices massacre & murdre true c hristians, & with deadly, hatred prosequute on another, Their enemies they empoysō & murdre, & such as they cannot kill, they curse and hate. They make banks of vsury, & set vp bordell houses for maintenance of whoredom & baudry. they haue empouerished christians, & occasioned the progresse and succesſe of *Turkes*, and as for new *Rome* it hath confuted no hereſyes, nor called any lawfull councels, nor erected any vniuersityes, nor taught any obedience to princes, nay contrariwise, the popes of *Rome* haue dissolued the bands of obedience, and with preferring men vnworthy, & fostering Iebusites haue ouerthrowne v. niuersities. Finally; teaching that the pope is aboue councels, they haue taken away al authority frō councels, & teaching the idolatrous worship of saynts, images. and the sacra ment, and setting for ward their traditions they haue destroyed all religion. and this in the abridgement or suruey of popery is proued both by testimonyes and examples: agaynst vs certes they shall neuer be able to prooue any such matters. They charge Master *Caluin, Knox, Luther & Godmā with teaching cōtēpt of power & authority, and neglect of laws & obedience, & that vnder the colour of liberty of the gospel.* But this is a cōmō practise of papists, when they are at a stoppe, to father lies vpon *Luther Caluin* and othe r godly men. How sincerely they deale, it is apparent, when they alledge such authors, as lay papists vnder payne ofexcōmu nication may not read, & affirme that to bee taughte by them, which those godly teachers vtterly dislike and condemne. Absurdly also, wher they vndertake to defend themselues, they run out into an accusation of others, saying as it were without compasse, albeit they pretend, that theire petition was printed *at*

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the signe of the compasse.

If then the papists vpon pretence of these absurd allegations desire conference or disputation, then is their case desperate, and their hopes fruteleſſe. For as easily shall we answere by word, as we answer now by writing of the disputatiõs in the tower betwixt some of our lerned men, & *Campion* & his mates they haue no reason to make any vants neither had either the Lord *Vaux*, or *Tresham* or *Catesbie* any greate iudgement to offer mony to be præsent at the conference. for that poysõ did they tast there that hath ruined both Treshams, and Catesbyes progeny, & Campion was put down with a word of Greek, and found vnable to mayntein his own pamphlet, and much more to vphold the ruinous cause of papists. This certes we hardly beleeue, that either they offred such great sõmes of mony to be present at the conference, or that their sute was denyed. For we are not hardly entreated to dispute, nor loth to be heard, and now if these suppliantes or theire teachers think they can do any masteryes, let them propose their argumentes to the view of the world in writing, that all men may know the cause, and wee assure them, they shall not want answere by tongue & penne. and if that will not serue, then let them procure vs the like security and liberty in *Spaine* and *Italy*, that they desire in *England* and, then they shall not be refused.

In the mean while I would pray these suppliants either by thẽselues or their teachers to iustifie this petition, and to take away this our answere, and that they woulde bee pleased to answere al the particuler poyntes either of our challenge which are passed ouer by *Walpoole*. or of our survey of popery where for one reason they bring for popery, they shall haue a hundred of more strength agaynst it.

chap.

Chap.19.
The examen of lay papists fidelity, of which they endeuour to make proofe chap. 5. of their petition.

THE question is not heere onely concerning the faithfull and loyall carriage of the lay sorte of Papists, of which I doe think better then of the rest, but principally of the fidelity of the massepreestes their teachers, for whome especially the lay papists make request, and very large offers. Who then doth not perceiue, that these petitioners do fail in a necessary groũd of their defence, & in their consciẽces confesse, that their teachers are guilty of trecherous dealing? the scribe also in the proofs of the lay papists fidelity doth rather make proofe of his owne impudency in affirming matters notoriously false & denying matters euidently true, and of his singuler folly in ripping open the woundes of his owne broken cause, then of any matter in question betwixt vs, and intended to be proued by him, as may better appeare, the whole discourse being reported, as they conceiued it, and as wee thus finde it in the petition.

Chapter.5.
The proofes of the lay papists fidelity.

[a] *If in this nũber you include all, that make lawes against Papists, you haue the king and Parliament for party.*
[a] *Hovv can you deserue the Kings protection, that yeeld to his enemies subiection?*

AND now we come to the matter of our loyalty and obedience (*Gracious Soueraigne*) in the defence whereof we ar driuen by the necessitie of our affayrs & [1] im portunity of our oppugners, to insist more particulerly, then otherwise were conuenient in respect of our owne modestie, or your Highnes bounty and magnanimity; who neuer yet omitted to recompence and pay *suo loco & tempore*, loue with loue, [a] subiection with protection, and vertue with honor. Reasons of loyalty.

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For the full and finall clearing therefore of that point of disobedience, and disloyalty, wherewith we are so often charged rather in hatred of Religion, then of any ground or substance that euer could iustly be shewed: may it please your highnes to consider that there be (a) three waies for a prudent and circumspect Master, to trie out the honesty, and fidelitie of his seruant accused of treacherie.

(a) Three ways of triall,

The first, by making inquisition of his former life and behauiour, what Master he serued before, in what estate, and for how long time, and with what successe and trustines.

Former behauiour.

The second, to looke narrowly into his present quality and carriage, and to be assured how he is and hath been affected to him, his forefathers, friends and dependers.

Present carriage,

The last, to compare his actions and comportments, aswell past as present, with those that traduce him; and to see what caution he can giue (to stop his enimies suggestions) for his future fidelity.

(b) To this forme of triall (*Dread Soueraigne*) we submit our selues, our liues and actions, and will endeauour to giue you full satisfaction in all the afore-sayd points of our cariage: *Vt obstruatur os loquentium iniqua*, to the end that the mouth of him that speaketh wicked things may be stopt, that you may (notwithstanding what exclamations soeuer to the contrary) serue your selfe of our poore [5] forces, liues and habilities, in all your fortunes and emploiments against all your foes and enimies whosoeuer.

(b) Comparison betweene the Catholikes and new Clergies comportments.

To begin then where we left, when your Maiesty made your happy entrance into this Realme, and to put you in mind by what degrees, and for what deserts we were brought into that miserable estate your Highnes found vs in. It is well knowne that before our imprisonment and restraint, vpon the statute of recusancy, for the only Testimony of our consciences, some of vs did beare offices in the common wealth, and were [6] dignified by the late Queen: in which charges and negotiations (without vaunt be it said) our [7] cariages were (c) ciuill, laudable, and loyall: and some of vs liued without charge, yet not without credit and estimation, of worshipfull and honest men, and were aswell [8] accepted & reputed in the Countries and Prouinces where we dwelt, and had commandement in, as were any other of our neighbours of the like calling and degrees.

(c) Catholike behauiors before their restraint & disgrace for recusancy.

[1] *VVer* Brook Clark, Watso, Persy, Catesby *and their complices charged vniustly?*

[2] *And all insufficient, and fooliso.*

[3] *You serue the Pope as your Master, can you then serue the king too?*

[4] *For your euill qualified dispute, if you vvere caried in a clokebag, you might lie the drier.*

[5] *Pore forces and pore seruices is the king to expect at the hands of the popes vassalls.*

[6] *The more vvere you to blame, that did dishonor, and seek to destroy her, that did dignifie you.*

[7] *For vvant of good neighbors you are driuen to praise your selues.*

[8] *By none but malcontents & enemies of the state.*

After our reſtraint our (a) behauiour was ſuch as became Catholike Chriſtian ſubiects towards Chriſtian Magiſtrates, with all humility, reſpect, modeſty, and ſubiection; euer either readily doing what they enioyned, or patiently ſuffering what they impoſed. (a) Their demeanure after their reſtraint

The long time of our [1] perſecutions: the number of them that were afflicted: the diuerſity of their rankes & qualities, and of their humors and diſpoſitions: the perpetuity and variety of temptations and tribulations: the infinite indignities we paſſed through for ſo many yeares, if they had fallen out among any other conſtitutions of men then catholike, they might haue wroung (very probably) out of men well mortified and patient, ſome action of diſlike, or [2] perilous practiſe of diſcontentment, when ſuch multitudes of all degrees were ſo aſſayled; eſpecially of people ſo reſolute in that ſupreameſt degree of fortitude: which is as [3] *Ariſtotle* defineth it, *Triſtia pro virtute [4] tolerare*, to endure heauy things for vertues ſake, a point very daugerous, and wherof there want not plenty of [5] lamentable euents, riſing from caſes of deſperate neceſſity: which *Abner* the generall of *Sauls* armie objected to *Ioab Dauids Lieuetenant* in theſe words: *Exclamauit* Abner *ad* Ioab *& ait: num vſque ad internecionem tuus mucro deſæuiet? an ignoras quod (b) periculoſa eſt deſperatio? vſquequo non dicis populo vt omittat perſequi fratres ſuos?* And *Abner* cried out to *Ioab*, ſhall thy ſword be cruell euen to the death? Knoweſt thou not that deſperation is perilous? Why doſt thou not command the people that they ceaſe to perſecute their brethren? (b) Deſperatio periculoſa. Reg. 2, cap. 2.

[1] *Actiue and not paſſiue.*

[2] *All the perilous practiſes, that haue long troubled the ſtate, haue proceeded frō you.*

[3] *Behold lay men vvell ſtudied in Ariſtotle.*

[4] *Lay mens Latin.*

[5] *Do you not ſee hovv they threaten calamities to the ſtate, if they may not haue their vvilles?*

But this may we glory in, (*Redoubted Soueraign*) that in all this time no diligence of our Aduerſaries, no Malice, no Policie, no Curioſitie, no Argus eies (of which there was great ſtore, greedily prying into all our doings) could [6] euer eſpie the leaſt ſhadow of diſloialtie, in any one action of the publike weales profeſſors and moſt ſufferers in the cauſe, notwithſtanding the long and perpetuall courſe of their ſeruitudes and vexations.

[6] *Then vvanted they eyes. For vvho did not ſee, that the rebellions of Ireland and of the North, vvere rayſed by papiſts.*

The true reaſon whereof is, the Doctrine we are taught by the Religion which we profeſſe; which telleth vs, that we muſt obey our princes: *Non propter iram, ſed propter conſcientiam*: not for any indignation, but for conſcience ſake: and that to reſiſt them, is to reſiſt Gods ordinance: and this is the bitte and bridle that euery true Catholike carrieth in his mouth, to reſtraine him from that, by grace and feare of Gods judgements, which fleſh and bloud otherwiſe with the liuelie ſence and feeling of inſupportable miſeries and afflictions, might driue him vnto.

In this caſe of our (c) dutifull behauiour in the late Queens dayes, *fiant inimici noſtri iudices*, let our enemies (c) The lay Catholikes fidelity to the late Queen.

mies be our iudges therein;let the Roles, Regiſters, and Recordes ſpeake,ſithence the great penalties impoſed vpon vs for recuſancy what hath been our *I*nnocency,our Integrity;our vnimpeacheable cariage and demeanour;how free we haue been from the leaſt ſuſpition of treaſon and practiſe,as it pleaſed the Lords of the late priuy councell to tell vs,(*a*)*that the reaſon of our impriſonment vvas not in reſpect of any doubt made of our loyalties:but onely to preuent the Spaniards hopes of our aſſiſtance in their pretended inuaſions.*

(*a*)Catholiks iuſtified by the Lords of the Councell.

In the yeare(*b*)Eightie eight,when the Spaniſh *Armado* came with intention to inuade this Realme, our offers at *Eely* to the *L*ord *North*(then Lord lieutenant in thoſe parts) in the preſence of the Deane of *Eely*, and many others elſe of worſhipfull calling there preſent at that time,for the haſting away of the forces of thoſe countries to Tilbery-camp, were theſe: we beſeeched, and inſtantlie importuned,that we might be imployed in thoſe ſeruices,in the defence of our Prince and country, and not indure that diſhonour,that the whole Realme ſhould be indangered, and we no vnworthy members thereof and no meane freeholders, ſhould be exempted from that ſo behoofefull and honorable ſeruice: we with voluntary aduenture of our liues and worldly fortunes (*c*) offered [1] to ſerue in perſon with our Sonnes, Seruants,and Tennants,at out own charges; as deſirous moſt ioyfully to imbrace that oportunity, to make manifeſt our loyalties in our Prince and countries cauſe:we deſired to be placed in the firſt front of the battaile; we offered to ſerue in the places of the hotteſt and moſt daungerous ſeruice:and if we might not obtaine that fauour of truſt and ſeruice , for greater ſecurity,and liuely demonſtration of our true Engliſh harts, we did offer, and implore to be placed (*d*) vnarmed [2] in our ſhirts,before the formoſt rankes of our battailes,to receiue in our bodies the firſt volly of our enemies ſhot, to leaue an vndoubted Teſtimony by that our death to ſtop the mouthes of the ſerpentine maligners of our [3] vnſpotted integrity, and true Engliſh loyalties.

(*b*)The cariage of catholikes the year 88.

(*c*)Their offer of ſeruice in perſon.

(*d*)They offer to be placed vnarmed in the forefront of the battell.

[1] *Hovv durſt yon ſerue againſt your god on the earth?*

[2] *This vvas to run avvay, vvithout queſtion.*

[3] *This is vnſpeakable impudency.For the cheefe procurers of this inuaſion vvere papiſts.*

But if none of theſe inſtant requeſts would be graunted vs , yet thoſe hands which ſhould haue valoronſly been vſed againſt the enemie , ſhould be zealouſly lifted vp to God for the deliuery of our prince and Country, and to obtaine renowned glorious victory againſt the *I*nuador;wherein we failed not, anſwerable to the duty of loyaleſt Engliſh Subiects,all which was offered by vs to be performed not=

notwithstanding the late Queene was twise (a) excommunicated. And this is a demonstrable and vndoubted argument, that we are not conditionall [1] Subiects, a calumny so frequent in the mouthes of the Ministery, and by them endlesly obiected against vs.

(a) They play the parts of good subiects notwithstanding al excõmunications.

The like offer to that the Catholikes at *Eely* made, the (b) Lord *Vaux* (then prisoner likewise, for Testimony of his conscience, vnder the charge of the *Archbishop of Canterbury*) offered, and in like sort woulde haue doon all the Catholikes in England, vpon like occasion and opportunity.

(b) The like offer made the Lord *Vaux*.

[1] *Either conditionall subiects or no true papists, vvhich are bound to execute the Popes censures against their kings being excommunicated.*

When the *Spanish* Armado was dispersed, and their forces defeated the Vice Chancellor of Cambridge associated with the Deane of *Eely* sent to *Eely* to the Catholike recusants there imprisoned, from the Lords of Queene *Elizabeths* priuie Councell, with (c) a forme of protestation of their duty and alleageance, penned by the sayd Queens learned Councell, with direction and commission to take the saide recusants subscriptions thereunto, being altogether vnexpected of them, they being close prisoners, and hauing no intelligence at all of any Commissioners repairing to them: So soone as these Commissioners had read some part of their commission to the Catholikes there, they foorthwith were seuerally deuided, and in close prison restrained. And notwithstanding the sayd formall originall sent purposely for them to subscribe vnto: yet the Commissioners (as it seemed for a more triall or for a more aduantage taking against the Catholikes there) taxed euery of them to set downe immediately the protestation of their alleageance and dutie, to like purpose as was set foorth in the originall sent to them from the Lordes of the Councell, which the Catholike Gentlemen were permitted to haue but one onely time read vnto them. This seuerall forme of submission in such strict order exacted by the Commissioners, was in that (d) ample [2] manner performed by the said recusants, that the sayd Commissioners (singularly extolling & greatly preferring the same, before the said originall) accepted thereof, and required not at all the Catholikes to subscribe to the said originall so penned by the said Queens learned Councell, and addressed by the Lords of the priuie Councell: to whom the said protestations being sent, and by them perused, they receiued such a full approbation, that after that time neuer any odious imputation or calumniations against the fidelity of the Catholikes,

(c) A forme of submission sent down to the Catholiks from the Councell.

[2] *They had some dispensation to do vvhat they did and yet they did no great matter.*

(d) The catholikes exhibite a form of submission far more complete thé that which was sent them.

likes, preuailed.

The like was the valour, (a) fidelity, and laudable seruice of the Irish Catholike recusants at *Kinsale* in Ireland, *anno* 1600. who joyning their forces with the late Queens against the Spanish power, and against their owne Countrimen and Kinsmen, expelled with their assistance, the Spaniard; and were [1] speciall meanes to keep Ireland in obedience to the Crowne of England: which otherwise (in the opinions of the commanders of the English forces then there) had been vtterly lost. And none of iudgement there doubted, but that it was in the power of those Irish [2] Catholike Earles, Barons, Knights, Gentlemen, and their followers, to haue betrayed then that Realme of Ireland, to the hands of the Spaniards; it either zeale of extirping the Protestant religion thence, and firme establishing of the Catholike religion, could haue preuayled with them; or dread of (b) excommunication, or threatning of the powerfull inuader, proclayming by sound of Trumpet, and deuulging proclamations that his sword should no more spare a Catholike recusant disobeying that excommunication, then it should doe a protestant resisting in armes. And this singular act of loyalty, so shortly after seconding and confirming the like of the English catholikes in Eighty eight, without all gain-saying, conuinceth that the English and Irish Catholike recusantes, are not (c) conditionall subiects, but most true loyall and faithull subiects to their Prince, and to the Crowne of England; therein giuing place to no subiectes of those two Realmes whosoeuer, or of what degree soeuer: and whose proofe and triall herein, farre excelleth all other the subiects of those Realmes; if preheminence should in that behalfe be attributed to any profession of Religion in the sayd Kingdomes.

(a) The fidelity of Irish Catholikes.

(b) Excommunication hindred not the Irish Catholikes to do the duties of good subiects.

(c) English & Irish Catholikes no conditionall subiects.

[1] *These bastardly English do rob their owne countrimen of their honor in the battell by Kinsale an. 1600. and giue all to the Irish.*

[2] *Of these goodly Catholikes, there were 4. rebells at the least, for one true subiect in the Queens army.*

[3] *To the Pope rather then to the king.*

This argument of our former behauiour, and of our obedience vnder the [4] seuerity of the late Queen, may in all reason assure your maiesty, that in matter of our loyaltie we are like pure Gold, fined and refined in the fire of many years probation, and therin not to be anyway stained.

[4] *Shame you not to charge so mercifull a Princesse with seuerity, when your selues both by color of lawe & by lawlesse massacres most cruelly murder quiet Christians?*

The second triall of our fidelities consisteth in matter likewise of fact (d) towards your Maiesties Predecessors, your Title in them, and in your selfe, and the effect of our loue and affection performed in all occasions, that might giue contentment to your Maiesty, both before and since your entrance into this your Kingdome of England; which we will endeauour to touch as briefly

(d) Catholiks behauiour towards his Maiesties Pre-

as

as we can.

It cannot be denied then in the first ranke of these our comportements, but that we our selues in our times, and our Catholike Parents before vs at all times of opportunity offered, haue declared our deuouted affectiõs to your [1] said Highnes (a) right to this crowne, the testemonies whereof are in printed books and publike facts so manifest to the world, that we need not long dwel on that point: vouchsafe therefore patience we beseech you (*Deare Soueraigne*) to heare some instances of the (b) blessings and the benefits your Maiesty hath receiued by [2] catholikes, and by our seruices and fidelities.

King *Henry* the 7. and his eldest Daughter (from whome your Maiesty hath receiued lineally and directly your birth, right, and naturall succession to this crowne) were most zealous and religious Catholikes and for that singular affection he did beare to the (c) Scotish nation, principally for their great zeale at all times to the catholike religion, preferred the same before France, bestowing his sayd eldest Daughter on your Highnes great Grandfather, and the yonger vpon the [3] French King, by which happy mariage came that lineall and rightfull descent of bloud, that made your *Maiesties* renowned Mother Heyr apparant to this crowne of England, who also was the vndoubted (d) lineall Heire to King *Edward* the *Confessor*, by his sister *Margaret*, Queene and Saint; and consequently your Maiesty from your Catholike Mother, and her Catholike Predecessors, hath not onely receiued the hereditary succession of the kingdome of *Scotland*, but also a double right to the Crowne of England, as (e) heire to the Saxon lineall line by a holy Saint and Catholike Queen, and heire to the Norman line by a most worthy Catholike Prince, and a blessed Martir, and all them vnited in her, and now duly descended to your Maiesty.

It was the pious and vertuous Queen *Mary* and her Catholike subiects, who [4] cancelled the forged will of her Father King *Henry* the eight, exceeding preiudiciall to your right in this Crowne, that disproued it in Parliament, and deposed the Protestant vsurping Queene *Iane* (f) [5] set vp then by the Protestants to the disinheriting of *Henry* the eight his daughters Queene *Mary*, and *Queen Elizabeth*, and his eldest sisters issue, who was your Maiesties great Grand Mother,

and

[1] *As may appear by* Parsõs *his booke of Titles, by* Coluils *libells, and by the subscriptions and allowances of them by diuers papists.*

[2] *But not by papists beleeuing the doctrin of* Trent, *and the kingkilling positions maintained by the popish faction.*

[3] *King* Henry *the 7. was dead before the mach made with his daughter.*

[4] *Do not the papists professe themselues falsaries cancelling the authenticall wills of kings?*

[5] *More papists then true Christians concurred in that action.*

(a) Catholiks alwaies affected to the Kings Title to England.

(b) Blessings & benefits his Maiesty hath receiued by catholikes.

(c) Henry the 7 preferreth the *Scotish* King before the French.

(d) His Maiesties Mother lineall heir to K. Edward the Confessor.

(e) His Maiestie true heir both to the Saxõ & Norman Princes.

Queen Mary.

(f) Queen *Iane* set vp by Protestants,

deposed by Catholikes.

and whose issue were in all right to haue beene preferred before her yonger sister, Grandmother to the vsurping Protestant Queen *Iane*; who so deposed by that renowned pious Catholike Queen *Mary*, the crown (by her roiall prouidence) was reserued to the righful, & lawfull heirs thereof, consequently descended now to your Maiestie, conformable to the lawe of God, Nature, and Nations.

The serpentine inuectiue made by *Hales* and other Protestants, in the beginning of Queen *Elizabeths* raigne, directly against [1] your maiesties Title, thereby intending (*a*) the aduancemente of a pretender, potently in those daies possessed in the breasts of no meane multitudes, was vpon the setting forth thereof in the time of Queen *Elizabeth* indelayedlie vndertaken, fullie answered, and learnedlie confuted by (*b*) [2] Sir *Anthony Brovvn* then one of the Iustices of the common Pleas, and lately before in Queen *Maries* raigne had beene chiefe Iustice of the same Court, and M. *Edmund Ployden* famous Lawyers, with the assent of other Catholike Diuines, ciuill Lawiers, and Gentlemen of good worth, iudgement, and experience.

(*a*) Hales inuectiue against the Title of Scotlād.

(*b*) Hales answered by Iustice Brown and Master Ployden both Catholikes.

[1] *Not so, but rather against such as pretended a right before Queen Elizabeth.*

[2] *Neither he, nor Ployden durst speak directly. Neither can it be shevved, that they acknovvledged the Popes supremacy.*

How many (*c*) families of Catholikes haue endured great damages and detrimentes in renowne and state, for desire they had to maintain the right of your most blessed Mothers Title [3] in remainder, and [4] aduentures made to relieue her, and deliuer the afflicted Princesse out of her captiuitie; with much abundant loue, teares, and affection, your sacred Mother testified publiquely at the end of her life.

(*c*) Hawards, Persies, Pagets, Vaux, Treshams, Throgmortons, Salisburies, Abington

[3] *They cared not a straw for her Title further then they thought the same a good pretence, and colour for their seditious courses, as appeared afterward plainly, vvhen they vvent to others, and oppugned the kings Title.*

[4] *By their aduentures they in brought her to her end vvithout all peraduenture.*

Since your Mothers death, we remained euer (*d*) constant to your Maiesties right to the succession of this Crowne, not ebbing and flowing in our affections, but resolute euer to liue or die with your Maiesty in that most iust pretence: but if any particular person in forraign countries hath spoken or written to the contrarie, for his priuate and particular pretentions, he [5] is to answer for himself e, and his own fact, for therein we disclaime: which party (as we are credibly enformed) hath both before and sithence the Queens death, done great diligence to giue your Maiestie [6] satisfaction. And your Maiesty is not ignorant, (we are assured) what hath bin the cariage, opinion, and opposition of vs and our friends euen in that particular in the fauour and defence of your Maiesties right, both with-

(*d*) Catholiks behauiour after the martyrdome of his Maiesties Mother.

[5] *As if none concurred vvith him, that vver to answere also as vvel as he for oppugning the kings Title.*

[6] *Viz, if vvords and leasings were paiment.*

in and without the Realme: what (a) dangers we haue passed at home, and what slanders and damages very many of our catholike brethren haue suffered [1] abroad for shewing themselues Scotish in faction (as we were tearmed, that (b) is firmely, and immoueably affected to your Maiesties righte of succession to this crowne,) your Maiestie haue heard, and we haue felt and shall feele, our honors and estates thereby being extreamely diminished and eclipsed whiles we liue, vnlesse your Maiesties pious & royall hart vouchsafe to repaire and relieue the same.

Neither did your Maiesties (c) zeale in the Protestant [2] religion, any way alter or [3] diminish the just conceit, and dutifull consideration we caried to that iustice and right, which God and nature had prepared for you from your cradell.

If then our cariage and affection to your Maiesty was such, when your Religion was to ours so different your Person to vs vnknown, your fortune doubtfull, the factions diuers, the oppositions in all likelyhoode very great, and the euent of your affaires very vncertaine: what may your Maiestie presume of vs now? or rather what may you not promise, and [4] assure to your selfe of our fidelities, in this time of your Maiesties present prosperitie, and fruition of this crowne, hauing proued our selues so faithfull to your Maiesty in times of your expectations?

And to conclude, such is the (d) confidence wee haue in your Maiesties [5] clemencie, and so farre we rely vpon the bountie of your nature and roiall proceeding with vs, that whereas the not paiment of twentie pounds a moneth for recusancie into the Exchequor, (at the tearms by law prescribed) puteth vs absolutelie into your Maiesties hands and mercie, for two parts of all our lands and reuenues during our liues, and maketh vs a praie to the discretion of our enemies and promotors, disabling vs to sell our goods, to let or set our lands for our relieue, ro make iointures for the mainteinance of our [6] wiues, or estate of lands to our children, albeit by not paiment of the said summes at the tearmes aforesaid we fell within the lapses of the Lawes in such extreamitie of daunger, that our case was not to be relieued but by speciall act of Parliament: yet such of vs, as at *Wilton* in *Nouember* last past had recourse to the Lords of your Maiesties most honourable priuie Councell, to be secured from the said forfeiture; which otherwise we were to incur

in

(a) The dangers, damages, and disgraces, which *M. Charles Paget*, Cap. *Tresham*, *M. Iohn Stonor* of Stonor, and diuers others suffered therefore, are notorious.

(b) Scotish in faction what.

(c) His maiesties zeale in the Protestāts Religion did nothing diminish the Catholikes forwardnesse towards his right and iustice.

(d) The confidence catholikes haue in his Maiesties roiall dealing with them.

[1] *So it appeareth his Maiesties Title vvas oppugned abroad.*

[2] *Nickname not true religiō you professors of antichristian religion.*

[3] *Then are ye no papists. For such may not tolerate any professing our religion, if they drawv others to it, by* Bellarmines *doctrin.*

[4] *Iust nothing. For the pope taketh on him to dissolue bonds of allegeance.*

[5] *Abused by papists, that infringe his lawvs and maintaine intelligence vvith traitors and enemies abroad.*

[6] *If this petitiō vvere made by matpriests, then they accoūt the vviues of lay papists to be their ovvne vviues, & their children to be their bastards.*

in default of payment, as is before saide, they were (farre besides their expectation) taxed by the Lords of a kinde of diffidence, or chalenging your *Maiesty* with breach [1] of promise for the easing vs of the saide mulct-mony, in sortt as it was deliuered vs in Iulie precedent at *Hampton-Court*, wherupon we resolued absolutely to put our whole Estate into your *Maiestyes* hands, that your *Maiesty* may see, howe we preferre the credit and confidence we haue in your *Maiesties* iustice, equity, conscience, & mercie, before our own security, our lands, goods and liuings; and so doe vve still remayne in the same [2] predicament: where if euery penny had been a pound, & euerie of our mole-hilles mountaines, we would (vpon such vrging of our diffidence) haue prostrated all the same at your most Royall *Maiesties* [3] feet.

1 *In this libell you haue changed the king with breach of promise.*

2 *Note how lay Papists are put by these libellers in predicaments.*

3 *This cannot be done, as lõg as you kis the Popes feet.*

The answer to the fift chapter of the petition.

IN Iuly an. *D.* 1604. this Chapter which cõteineth surmises, or as thẽselues say, *proofes of the lay papists fidelity*, caried a farre better shew, then now it doeth, but sence the treason of *Catesby*, *Pearcy*, and their compagnions beganne to be knowne abroade, it seemeth superfluous to speake of things supposed, and for *lay papists fidelity*, we are to write of the *Papists lame* (& halting) *Fidelity*. For as many proofes else do conuince them, to haue caried euill mindes to their prince and country of a long time, so hardly shall they cleare themselues of the blot of this late conspiracy, not that many were acquaynted with the particulers of the pouderplot, but becausse most were acquainted with a generall deseignement for the reestablishment of popish religion: a matter prooued by diuers arguments, *First* at that tyme papists, in all places flocked together, and beganne to liftvp their heades.

Secondly the matter was much talked of in forrein countryes, and reported to be already exequuted. Thirdly both in England, and elsewhere, papists said *pater nosters*, and *Auemariaes* for the good succesſe of their consorts this parliament. *Fourthly* a rebellion cold not be rayſed, nor succeede without

the help of many. *Fiftly* the masseprests gaue out, that their numbers were greate. *Lastly* in a booke printed a little before the tyme deseigned for the exequution of this plot, called 7. *sparkes of an enkindled soule: and* conteining prayers common for all papists, this horrible treason seemeth to bee described psal. 2. *Confirme your harts* say they, *for your redēption is not farre of. The yeare of visitation draweth to an end, and iubilation is at hand.* and afterward: *But the memorie of nouelties shall perish with a crack, as a ruinous house falling to the ground.* and agayn, *he will come as a flame that bursteth out beyond the furnace, his enemies shall be as stubble in his way. His fury shall fly forth as thunder.* Thus is the gunpowder clap described. The king is is also compared there to *Pharo*, that by plagues was forced to let the *Israelites* depart. Little therfore neede we to speake much of the lame fidelity of papists made so notorious to the world. Notwith standing seeing this chapter commeth among the rest, let vs speake of this lam e p apists fidelity also.

Now we come, say the petitioners, *to the matter of our loyalty*, but that this is an argumēt, that hitherto they haue not attei ned to it. they tel vs also *o fthe matter of their loy alty*. But neither do they bring any thing materiall, nor do their wordes agree with their doctrine. For in termes they call his maiesty gracious soueraigne, and yet make him subiect to the pope their souerain Lord and god, and accuse him diuersly for follow ing the late Queen in her *hard and sharp courses*, as they call them.

Three wayes they assigne *for a prudent maister to try out the honesty and fidelity of his seruant accused of trecherie.* and yet neuer a one sufficient. For neither is it sufficient to *make inquisition of his former life and behauiour*, nor *to looke into his present cariage and quality*, nor *to compare his actions & comportments with those that traduce him*: which are the onely meanes of triall, which these petitiōers could deuise. But the gouernors of state must further looke to the trecherous opi-

nions

nious which they defend, and to the intelligences they haue both at home and abroade. further they must look not onely to their owne demeanour, but also to the attestati ons of others. agayne little doth it make for the clearing of traytors or felons, to shew that their aduersaries ar faulty, and no mā esteemeth of a man by outward cariage and complementes. *Finally* without sence and feling of true religion & of a good conscience no man can be truly obedient. as long then as the Papists are delighted with the vaine allurements of the mother of fornications, and trade with the masse preests and other marchants of Babilon, their loyallty will be doubtfull and their faire lookes suspicious, But did wee respect no more then these three poyntes here offred to be considered; yet would it goe hard with the massepreests, and most of the recusants in his maiesties dominions. For the masse preestes haue all of them the beasts marke, and are all the slaues of the pope, and depend wholly vpon him: and the recusants & adherents of this generaton are not cleare of suspicion. For firste we finde, that sence the yeare of our Lord 1568, diuers of them haue borne armes againste theire soueraigne; as the lay rebels of the north, and of Ireland, all sworn papists. Likewise did the rebels in king Henry the 8, his dayes, that rose about the suppressing of abbeys, and the rebels of *Cornewall and Deuonshiere* in King *Edwardes* dayes, that foūd thēselues greeued for want of greasing, crossing, censing and holy water, and such like ceremonyes. *Secondly* diuers of them haue abandoned their prince and country, & fled to forrein enemies, as the multitude of wandring *English* spyes & malecontentes through *Spain, Italy, and Flanders* doth declare. *Thirdly* it is apparent, that the principall motiues to stirre vp forrayne princes against the state, haue been recusants. the same is testified in the declaration of *Sixtus Quintus* against our vertuous and religious Queene *Elizabeth*, in the seditious libell of *Parsons and Allen to the nobility and people of England* and *Ireland*, in *Sanders* his factious booke *de schis. mate*, and proued by diuers letters and Negotiatiōs of *Engle-*

field, *Norton*, *Parsons*, and others. *Fourthly* some of this sort came with the *Spanish* armada *an. D.* 1588. and others were to folow. Likewise did they follow the Adelantado in the enterprise by sea. an. 1598. and of *D. Iuan d' Aquila* into Ireland, 1600, and much did the forrein enemy depend vpon the intelligence and forces of recusants, as is made euident by the *Adelantadoes* proclamation. *Fifthly* I hope the recusãts will not deny, but that they haue depended in tyme past, and purpose still to depend vpon the pope, and must be forward in exequuting his bulles. 6. no small numbre of Papists haue serued forrein enemyes, & receiued pensions frõ thẽ: which is no good argument of loyall cariage. 7. the archpreests factiõ hath lõg stood for the infãtaes title, against his maiesty, & no doubt reteine the same humor stil, but that the kings strẽgth doth keepe them in tempre. 8: *Sãmier* the *Iebusite* cõming disguised into *England*, about the yeare of our Lord 1585. did plot so with diuers principall recusants in *England*, as is testified by the *Iesuites* catechisme, that he brought his maiesties Mother, and diuers others to theire destruction. 9. we find, that the principal men, that in King Edward the 6. his dayes hindred the vniõ of *England* and *Scotland*, and the aduancement of the state of late tyme, were papists, and that the quarrel about religion hath beene the cheefe stay thereof. 10. euery man knoweth, that the principall contriuers of that treason, for which *Watson*, *Clerk* and *Brooke* were exequuted were preests and recusants. So likewise were *Pearcy*, *Catesbie*, *Digby*, *Tresham*. and their consorts, that by fire and gunpowder ment to make an end of the King and his Royal progeny. They were, I say, most resolute, and principall popish recusants, and thought by fire and gunpowder to make good theire Romish fayth. And shall any man so farre exceed all duty and modesty to make such felowes loyall? Finally seeing al papists professe to serue the Pope deuoutly, they cannot serue the king faithfully, that is so contrary to him in religion. For no man can serue two contrary masters.

To let former practises passe, euery papist now is so combined

bined with the Pope, that he is bound to follow him, and to exequute his censures. Neither if they were asked the question, would they either condemne former rebellions for popish religion, being warrãted by the *Pope*, or resist the popes forces inuading vs, or stand with the king being excommunicated. But howsoeuer they woulde promise, their doctrine is such, as no loyal subiect can hold it. For their masters teach, *that the king is subiect to the pope*, that *the Pope hath power to depose kings and to assoyle subiects from their obedience vnto them*: that *the king is not to make Ecclesiasticall lawes, nor to meddle with the gouernment of the church*, but as an exequutioner of the popes laws, *that Ecclesiasticall persons and their goods are exempt from the kings gouernment*, & diuers others such disloyall poynts.

Lastly, if we compare popish recusants eyther with auncient, or moderne true Christians; we shall easily perceiue a mayn difference betwixt them. For neither doe we read, that ancient or later Christians did murther their kings, that were Heathen, nor that they thoughte it lawfull to doe such an act, as the leaguers of *France* did, nor that they allowed either the breach of oathes, or the rebellions of subiects against their kings, nor that they beleeued those treche rous poynts of doctrine, which papists of late both beleeue, and teach.

Now then let vs pro ceed on with our discourse, and consider, whether these lay papists haue either answered these obiections, or broughte any matter sufficient to cleare themselues, and their consorts from the iust imputations of infidelity, and disloyalty toward their princes. Both which poynts may be resolued by examination of the particuler poyntes of this fift chapter, wherein they tell first, *that before their restrainte for recusancy some of them bare offices in the common wealth, and were dignified by the Queen*, and that others had *the reputation, of worshipfull and honest men*. But if they mẽt to haue iustified their former cariage as they pretended & promised; then should they haue told vs of their loyal affecti-

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tion to their prince, and of theire good seruices performed for their country. They should also aswell haue mentioned the cause of populer recusants, as of the gentlemen. But herein they altogether fayled. For neither do they clear themselues nor their cõsorts of those trecherous practises & doctrines formerly noted, nor are they able to bring proofe of either good affection or good action & seruice performed for their prince & country. But where they talk of the *dignifing of many recusants by the Queene*; insteed of discharging themselues they charge thẽselues with great vnthankfulnesse and disloyalty, that alwaies hated and persequuted her, which ceased not to dignify and honor them.

Secondly they say *their behauior after theire restraint was such as became Catholike Christians towards christian magistrates with all humility, respect, modesty and subiection.* But this would, rather haue beseemed some others to speak, then the laye papistes: who for want of good neighbors ruune out into an high commendation of themselues. Further more neither are prisoners much to be commended for carrying themselues modestly and respectiuely, seing prisons ar no places for men to exceed, and grow proud & rebellious, nor did the papists (here falsely called Catholikes) keepe themselues in so good temper, and ordre, but that they were to be charged with diuers intelligences, correspondences, & practises with the enemies of the state. as appeareth in the recordes concerning *Throckmorton, Arden, Somerville, Babington, Abington, Parry, Brooke*, and others. And although for want of meanes and occasions they broke not forth alwaies into open action, yet their modesty & subiectiõ did neuer so far restrein thẽ, but they thought it lawful to kil and murder, & depose princes excõmunicated by the pope, & vnlawful to obey such without dispẽsatiõ, especially in ecclesiastical causes. that therfor which they talk of *obeying princes not for anger but for conscience sake*, and of their carriage *without shadowe of disloyalty, and* of *theire integrity* and *vnimpeachable demeanor*, is nothing else, but a vaine brag without colour or

shadowe

shadowe of modesty. For their conscience is ruled by the popes will, and their practises, treasons, and rebellions are recorded both in story, and in the Crown office. Furthermore their treacherous doctrine agaynste the authoritye of Kings is published in their owne bookes, and cannot be denyed by themselues.

Thirdly they tell his maiesty, what offers were made by certaine recusantes in the ile of of Ely, and by the lord *Vaux* anno 1588. when the Spanish and the popes forces came againste theire country. but many things are often offered, that are slenderly performed and such no doubt, would the seruice haue been that is or was offered by them, who feared more the *P*opes thunderboltes, then the princes double cannons, and onely desired to free themselues out of prison, that they mighte after take part with the stronger, to desire to bee *placed in the forefront of the battel in theire shirts*, they had no reason, vnlesse they had meante after they hadde put of their armes and clothes, to runne awaye more ligtly. My Lord *Vaux* was so good a man of warre, that I woulde wish no gteater benefit to England, then that all our enemyes were such. But suppose some few recusants did offer to serue the Queen; yet neither had she reason to trust them, nor we to beleeue, that all the rest of the reculants meant to serue her faithfully, being sworn vassals to the pope her sworn enemy. Vnhappy had this land beene, if theire prayers and vowes had been performed. For albeit some papists then did acknowledge the Queenes ;authority, notwithstanding the popes excommunications; yet that was, for that the excommunication did not bind themvntill such tyme, as the Popes bulle might be put in exequution, as appeareth by the faculties granted to *Parsons* and *Campian*.

Fourthly out of *England* they runne into *I*reland to tell vs of the fidelity of *Irish* papists. But it appeareth these men neuer came there to trye it. they shew so greate ignorance of the *Irish*, and of the affaires of *Ireland*. For in the battaile at *Kinsale* they cannot name 10. Irish, that did any greate seruice

uice. At other times the most part alwayes abandoned and betrayed those that relied vpon them, and euer for one Irish man, that truly serued the Quene, there might bee reckened 10. that willingly serued the rebells, And this should the king finde at theire hands, I feare, if he had occasion to trie them. If then these petitioners haue no better argumentes to proue the fidelity of recusants then such as these, they will not proue *refined gold*, nor good copper, but rather Corke guilt ouer like gold, or some such other light and slight stuffe good for nothing.

Fiftly they tell his maiesty of the affection and behauiour of papists toward his predecessors, himselfe and his title, neither forgetting King Henry the 7. nor King *Edward* the confessor. But all the question being concerning the moderne papists, and theire loyalty to princes of contrary religion; who seeth not, how farre theire discourse runneth out, and is transcendent aboue theire purpose? the welshmen of our tyme may with better reasō alledge the noble acts of *Hector* and *Aeneas*, of Troy, or of king *Brute*, King *Arthur*, or some auncient famous man of Britayne, How much they fauored the King it appeareth by diuers attempts against him in *Scotland*, and by the treason of *Clerk*, *VVatson*, *Copley*, *Brooke*, *Markham*, and now lately of *Percy*, *Catesby* and others, sence his comming into *England*. *Parsons and Colwill* directly oppugned the Kings title, in books in print, and to that boke, which *Parsons* set out as is saide, in diuers languages, the Iebusitical faction yeelded a greate applause. *Many* of them also as the seculer preestes charged them, subscribed vnto it.

Jf then nowe they pretend to fauour the kinges title, it is becawse it were booteleſſe and dangerous now to oppugne it. likewise the papistes, that heeretofore wrote and spake in defence of his Maiesties Mother, and of the Kinges title, respected nothing else, but theire owne particuler, thinking by theire glosing wordes, either to bring in *Pope-*

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ry,or to aduaunce theire owne priuate pretences. *Finally* they shew, they haue great Confidence in his Maiesties clemency,that,*they haue refused to pay the twenty pound a month due for recusancy*,albeit the penalty be greate.

But here they shoulde rather alledge cause to moue the King to trust them,then to shew, that they may assuredlie trust the Kings mercy,whose Clemency is so exceeding, and word so assured. Further this rather argueth their disobediente, and repugning humor,then iustifieth theire sober dispositiõ and desire to be loyal. *Lastly* they shewe a great differēce betwixt the gentle proceeding of true christians,that with light penaltyes seeke to winne men,and are slow in exacting them,and the rigor and cruelty of papistes that confiscate all the Lands and goods of true Christians, & most barbarously tor ment and massacre their persons without pitty or mercy. Jf then our lay papistes haue no better defences nor pretēces for their fidelity,then they haue formerly alledged, theire owne words will rather conuince them,then cleare them ,and such,as had no euill opinion of recusants before, will take occasion to suspect ,that this stubble of theirs is nothing,but a couer for the seed of much hartburning ,discontentment and disloyalty ,as their billetts and fagots of late were laid to couer their barrels of gunpowder couched vnder the higher house of Parlia ment.

Chap.20.

An answere to the petitioners calumniations agaynst the professors of the Gospel set downe in the 6.chapter of their popish apologetical, petition.

IT were a most simple defence for a prisoner standing at the Barre of iustice, and answering for

his life before his iudges, to alledge for his defence, that his behauiour is as honeſt and loyall, as that of his accuſers. Yet this is the beſt defence, which theſe Maſſepriests vnder the maſke of lay papiſts make in this place, ſuppoſing very abſurdly the accuſation of their aduerſaries to be a iuſtification and defence of their own actions. Nay where they pretend to deale againſt their accuſers, they miſtake the matter vtterly, and ſpeake againſt ſuch, as are long ſince departed this life, and neuer either accuſed them, or knewe them, and inueigh againſt the miniſters of the Church of *England*, which are not parties againſt them, leauing the kings ſergeants and atturney to ſpeak what they liſt, and aunſwering nothing to their informations, accuſations, and enditements, which principally touch them. But will you heare their wooden & weak accuſation againſt vs, as it followeth?

Chapter 6.

The cariage and behauiour of our Accuſers.

[1] Your accuſers are your owne conſciences, & the kings Attur ney, and other officers. The Miniſters accuſe you not, but anſwer your fooleries.

[2] A goodly deuiſe, all the profeſſors of religiõ muſt anſwer for a ſtudent in Lyons Inne.

IT reſteth now laſtly to conſider what hath been the behauiour of ſome of our [1] accuſers (the Miniſters we meane, and ſome hot ſpirits of their adherents and followers) from time to time in your maieſties affaires (that hath ſo cheriſhed, dignified and aduanced them) and to other their lawfull Princes, that haue not ſo fully concurred with them in matter of religion as your Maieſty doth, *vt contraria iuxta ſe poſita magis eluceſcant*, that contraries compared together may the more cleerly appeare. The cariage of our Antagoniſts.

If you demand what they were that accounted it a matter treaſonable to retain any book or paper in fauour of your Maieſties Title, and that in publique books called your Mothers right to this Crowne a pretended Title. *Agendum eſt ebſignatis tabulis*: and we muſt needs tell you that it was a [2] Student of *Lyons Inne* a Lawyer by profeſſion, and a Proteſtant in Religion, that in a booke printed *Anno* 1584. & intituled (*A diſcouery of treaſons againſt the Queens Maieſty by* Frances Throgmorton) amongſt other his treaſons, he reckoneth this for one in theſe words. *There were alſo found among other his papers* 12. *petegrees of the deſcent*

descent of the Crovvne of England printed and publisshed by the Bishop of [1]*Rosse in the defence of the pretended Title of the Scotish Queen his Mistrisse.* What could be more vniust and iniurious to that blessed Lady and all her posteritie, then in a booke printed in defence of an execution of iustice, to call her Title false pretended and vniust, and account the euidences and recordes thereof as treason in the highest degree?

[1] *He oppugned Queen Elizabeths right.*

If inquiry be made who they were that in prejudice of your [2] Maiesties right to this Crowne did set vp the vsurping Queen *Iane*, descended from the yonger sister of your Maiesties great Grandmother, that was the eldest daughter to King *Henry* the vij. Our histories tell vs that they were (*a*) enemies [3] to the Catholike faith which we professe, and the first aduancers of the new Religion in this Country.

[2] *But first of Queen Maries and Queen Elizabeths right.*

[3] *Then it appeareth, that papists vvere enemies to the catholike faith For thy vvere principall actors therein.*

(*a*) The Duke of Northumb. the Dukes of Somerset, Suffolk, & other Protestants, & al the Protest. Bishops, Clergie & Counsell, of K. *Edvvard* & principallie the clergie.

If we call to mind the complotters and compassers of the murther committed on the Person of your Highnes (*b*) Father and Grandfather, and the barbarous butchering of your Mothers Secretary in her Royall presence, and the miraculous escape of your Graces person by Gods singular protection, when a (*c*) charged pistoll put to your Mothers womb by one of the traytorous race of the *Govvries*, to haue destroied you both at one blow, could not giue fire; we find by the printed monumentes of Scotish Annales that the actors, authors, and inuentors of those tragedies were not of the Catholike religion.

(*b*) His Maiesties Father & Grandfather slaine.

(*c*) His Maiestie pursued in his Mothers womb, and miraculously preserued.

If we demand who they were that tooke (*d*) armes against your Maiesties gratious Mother, that ouerthrew her in the field, that laide violent hands vpon her sacred Person, and imprisoned her in *Lavvghleuen* that depriued her of her Crowne, and expelled her out of her Kingdome, and procured afterwardes her captiuitie in this Realme: no man is ignoraunte that the (*e*) Bastard of Scotland with the Presbitery & that runnegate Fryer *Iohn Knox*, mortall enemies to all order, rule, & authoritie, were the Architects of these detestable actions.

(*d*) The Ministers and Presbitery authors of these tumults.

How zealous (*f*) *Bothvvell* and *Govvry* were against pore Catholikes; and what pillars and patrons they were of the Presbiterie, the world knoweth, but your Maiesty by experience can best testifie what perilous, turbulent, and seditious members they were of the common wealth, and how often your sacred Person was indangered by them, & others of their profession

(*e*) The Earle of Moray, Knox the catalin of Scotlād

(*f*) *Bothvvel* &

Moreouer, we hope that we may without offence to any, confidently affirme, that they were not Catholikes that caused your Mothers vntimely death: the memorie of which times, for many respects wee had forborne to touche, but onlie to remoue the odious and vniust imputations, diuulged in the time of this present session of Parliament against vs in a certaine libell, or rather a clamorous calumnious inuectiue, published in this present session of Parliament, against a most modest, learned, and submissiue supplication dedicated to your Maiestie in *March* last: where the Libeller calleth Catholikes to the Barre, and would haue them indighted, and passe their triall for that matter: [a] *VVhich doone* (saith he) *his maiesty may easily perceiue that they are to be hated, and abhorred as causers and contriuers of all his mothers troubles and calamities, his proofes are the author of the Iesuites Catechisme*(*a*) written in disgrace of that order, which book is of as great credit (with [1] men of tender consciences, and vpright cariage in matter of trueth and equity) as *Lucians* Dialogues, [2] *VVatsons* Quodlibets, or *Esopes* fables, and what this Catechiste wrote of priuate passion, without any authenticall warrant, this Libeller doeth vrge with the like perturbation. And here (*Dread Soueraigne*) we might as readily, as liuely, produce a world of inuinceable proofes in reproofe of this [3] Libeller, by prouing the actors of that complotment and tragicall proceeding not to haue been any one of them Catholikes, or their wellwillers, but (we carefully shunning to charge any with bloudy imbruments in that lamentable fact of *Englands* agony,) and onely to free our selues from that most odious, impudent, and false calumniation, we soly resort to matter of highest record, dayly extant to be seen of all men in publike printed statutes, beeing the forerunners of that straunge execution of your blessed and most glorious Mother. Whereby it is most euident and well known ([4] *etiam lippis & tonsoribus*) to blind men and barbers, that they were not [5] Catholikes that made and enacted those statutes of the thirteenth of Queen *Elizabeths* Raign, for the (*b*) limitation of the right of the Crown, to the dispositi-
on of the Lords and Parliament from the free right and course of blud and descent. That made it treason in the same Parliament, to (*c*) hould or

Gowry, two pillars of the Presbiterie.

[a] *S* utcliffes own words in the 8. chapter of his said libel (*a*) The author of that catechisme an inueterate enemy of that order, & therfore more credulous the conuenient in matter of their dishonour.

(*b*) 13. Eliza. beth Limitation of the right of the Crowne.

(*c*) Treason to say that the persons Titles & possibilities of all pretenders to the Crown be not subiect to the

[a] *But iustified by proofe, and testimony of a man of more credit, then Colebranded* Coleton, *or any of these libellers.*

[1] *But these tendre consciences make no scruple to rebell against princes excommunicated by the Pope and to say, that he hath powver to depose kings and to translate kingdoms.*

[2] *VVill you deny the testimony of a popish martyr, and a conspirator against the king?*

[3] *You that are libellers in print haue no reason to charge others vvith your ovvn faults, and yet to answver nothing.* [4] *Are papists blear eyed, & pollers of crovvns? true Christians certes knovv no such maters.* [5] *How proue you they vvere not papists?*

acts made in Parliament.
(a) Reconciliation, treason.
(b) Agnus Dei Beades, or Crosses premunire.
(c) 23. Elizabeth treason to perswade men to the [1] Catholike religion.
(d) 200 marks for saing, 100 marks for hearing a maasse.
(e) xx. pound a moneth for recusancy.
(f) x. pound a moneth for keeping a schoolmaster.
(g) 27. Eliz. the act was made which caused the death of his Maiesties Mother.
(h) In the same year it was made treason to be a Priest and com in or remain in the land, & felony to receiue or relieue them.
(i) 25. Elizab. certaine recusants were by

or say that the common lawes of England, and statutes to be made in Parliament, are not of sufficient validity to gouerne the persons, & to bind and limit the Titles of any that hath any possibilitye to the Crowne.

They were not Catholikes that made it treason in the same Parliament, (a) to absolue from sinne and reconcile, or to be so absolued or reconciled. (b) A premunire to bring in any tokens called *Agnus Dei*, or Crosses, Pictures, or halowed Beads, or to haue or receiue them.

They were not Catholikes that the 23. of Queen *Elizabeths* Raigne made it treason (c) to perswade men to the [1] Catholike religion, and the losse of 200. markes to heare (d) Masse, or to pay xx. pounde monethly for (e) refusing to goe to the Protestantes seruice: or the forfeites of x. pound monethly for such as should keepe any (f) Schoolmaster not allowed by the Bishop of the Dioces, and refusing to go to Church.

[1] *Popery maketh many of her professors rather cuckold-like, then Catholike.*

They were not Catholikes who made an act 27. of the sayd Queene by vertue whereof your gratious (g) Mother lost her life; and in the same Parliament it was made treason for all (h) Priestes or Religious men that had taken orders by any [2] foraigne authority, to remaine or come into this Kingdom, and felony to relieue or entertain them.

[2] *These orders taken from the Pope and his adherents, marking priests in the crown, were the marks of Antichrist.*

It was made treason to be brought vppe in the Seminaries, premunire to send thither anye reliefe.

In the 28. of the said Queene, it was enacted that the two partes of the lands and leases of such recusants, as shoulde faile to pay the xx. pound a moneth in the Exchequor at the tearms prefixed, shold be seazed into the Queens hands.

In the 35. it was enacted that euery (i) recusant, aboue the age of sixteene yeares, being not woorth twentie Markes (exceeding his confined limittes) should abjure the Realme, and if hee refused to abjure or retourned after abjuration, to be accounted a fellon.

Item that the partie shoulde pay ten ponnd a moneth

moneth that(a)keeps any recuſant in his houſe after warning.

In the ſame Parliament, recuſants are (b) reſtrayned to their certaine vſuall, and common places of abode, and are not to remoue aboue fiue miles thence without licence of the Biſhop and two Iuſtices, vpon paine of forfaiting of all their goods, and all their free and coppyhold lands, and annuities during life: and all ſuch recuſants that had not lands of twenty marks value by yeere, or goods of fourty pound, if they conformed not themſelues, or repaired not to their places of limitation, ſhall abjure the Realme. By the courſe and contriuing of ſuch capitall and cruel laws at the ſame time, and in the ſame ſeſſions, aſwell againſt Catholikes, as againſt your gratious Mother; it ſeemeth by all probability (to perſons eſteemed of iudgement and great experience, in the inſighte of worldly driſts both in this Realme, and in forraigne Regions) that the principall marke which was aymed at in thoſe times, was at the ſelfe ſame ſeaſon by ſeuerity and ſhadow of the ſame lawes an inſtance to ruinate and ouerthrow the(c) perſon of your gratious Mother and her right, and the profeſſors of the Catholike religion; ſuppoſing that thoſe three muſt either ſtand or fall togither of neceſſity : but *non eſt conſilium contra Dominum*: there is no councel againſt God: her right and poſterity hath (God be thanked) preuailed, and the poore Catholikes from that time to this, the more they haue bin oppreſſed, the more they haue increaſed, which cannot fall out otherwiſe, vnleſſe it proue falſe which God hath ſayde by the mouth of his Saints and ſeruants: *Precioſa in conſpectu Domini mors Sanctorum eius*, pretious in the ſight of our Lord is the death of his Saints. *Et ſanguis* [1] *Martirum ſemen Eccleſiæ*, the bloud of Martyrs, the ſeed of the Church. We accuſe no man in particular in this caſe, and could haue been content : *vlcus hoc intactum leuiter pertranſire*, to haue ſleightly paſt ouer this boch vntouched, but that this reſpondent would needs deale with vs, as *Putifars* (d) wife did with holy *Ioſeph*, or the carnall judges with the chaſt *Suſanna*, (viz.) put vs to our plunges, and purgations for ſuch crimes, as were proper and peculiar vnto themſelues.

an act then made to abiure the Realme.

(a) Tenne pound a moneth for keeping a recuſant in the houſe.

(b) The ſame yeare was the ſtatute of confinements enacted.

(c) The perſon of his Maieſties *Mother*, her right and Title and the Catholikes cauſe, all ſhot at by the ſame lawes, and at the ſame time.

(d) The libeller like *Ioſeph* his Miſtriſſe, and Suſannaes iudges.

[1] *Theſe fellowes knowv not vvhat belongeth to martyrs, thatvvrite martirum, and put Traytors in the catalogue of martyrs.*

Neuer

Neuer was it heard of that in England or Scotland any Minister or Ministers euer suffered any thing for that gratious Lady, or your maiesties Title, but infinite are the (a) families of the catholikes that haue suffered for them both. As the Seatons, the *Gordens*, *the Simples*, the *Maxuells in Scotland*: the (b) *Hawards*, *Persies*, *Vauxes*, *Pagets*, *Treshams*, *Throgmortons*, *Winsors*, *Salisburie*, *Abington*, and diuers other worthy Gentlemen in this Land, the shipwracks of whose opulent abundant states and fortunes, are inuincible testimonies of the Libellers falshood and follie in this his obiection, and of the constant fidelity of Catholikes to your Maiesty and al your race and predeceſſors, in al their fortunes whatsoeuer.

(a) In Scotland, Setons, Gordens, Simples, Maxuelles.

(b) In Englād, Hawards, Perſies, Pagets, Treshams, Throgmortons, Salisburies, Abington, Winsor.

And thus your Maiesty doth see the comparison of our former times, and our precedent behauiours, with our present affection and future assurance: If then we be not rewarded, and respected as all others are of other professions that haue done their duties, as we did, in aduancing your Maiesties affaires, and acknowledging your rightfull Authority: yet at the least we hope that it wil not be thought reasonable, that we shold be left in the same [1] masse of misery, which your maiesty found vs in at your entrance.

[1] *As long as you beleeue in the masse, that is a masse of superstition, idolatry and foolery, you must needs be subiect to a masse of misery.*

Make vs then (Sweet Soueraign) as able as we are willing to serue you, not by new dignities and authorities, but by restoring vs to our [2] pristine honours, and honest reputations, and to our birthright freedome, and liberty by your onely Peerles justice, clemency, and benignity; permitting vs to liue in peace, *& comedere buccellam nostram subiect to a sine dolore*, to put a bit of meate into our mouthes without sorrowe, without frights, without flights, and without circumuentions of our Aduersaries: our woundes are so deepe and daungerous in matters of our honours, states, and liberties, that no Phisitian can cure vs but your selfe with the soueraigne balme of your renowned clemencye. What pleasure or profit can redownd to your Maiesties person or estate, if we your approued and assured seruantes and subiects [3] rot in prison, die in banishment, and liue in penury and disgrace; for no other crime or offence, but for the constante profession of that Religion, which in conscience we are perswaded to be the only true worship of God, and saluation of our soules? Of which our faith and beleefe, we haue rendred so [4] sufficient reason, that wee hope, it will fully satisfie and content, so wise, learned, politique, and discreete a Prince, as your Maiesty hath shewed your self to be in all occasions presented to make triall

[2] *In Spain and Italy our brethren, that profes true christian religion, neither inioy honours, nor goods nor lands nor liberty, nor life.*

[3] *Many haue been fatted in prison, fewe haue rotted in prison, though committed for treason, and not religion.*

[4] *You haue only told false reports, and fabulous conceits of your owne braines deuoyd of reason.*

trial thereof, which maketh vs the more confident in our iuſt and reaſonable defence, ,becauſe we ſue to a moſt wiſe ,iuſt and learned Monarch.

And albeit more then this can hardly be required of men whoſe fidelities are ſo ſufficiently tried and teſtified (as appeareth by the whole ſubſtance and tenor of this our Apology) yet *pro abundantiore cautela* we humbly lay down at your Maieſties feete in forme of ſubmiſſion, and ſecuri ty following, in behalfe of our Preeſts and paſtors.

The anſwere to the 6. Chapter.

THIS is the ſomme of this quarrelſome accuſation, ſlender in compariſon of the matters obiected, and witleſſe in reſpect of the handling of it, as the ſequele will declare. Firſt they accuſe *a ſtudent of Lyons Inne, a lawyer by profeſſion*. as they call him. But what is this to vs? Nay what is that to the Miniſters they ſpeake of? Further they ſhould know, that there is ſome difference betwixt ſtudents of Lyons Inne and lawyers: betwixt the Innes of court and chancery, but that they lack law and experience. This lawyer by profeſſion, as they, ſay *in a diſcourſe of treaſons againſt the Queenes Maieſty by Francis Throckmorton*, telleth *how there were founde among other his papers, 12 pedegrees of the diſcent of the Crowne of England printed and publiſhed by the Biſhop of Roſſe in the defence of the pretended title of the Scottiſh Queene his Miſtris*, But whether they ſay true or no god knoweth. Neither neede we to examine it, the matter concerning vs nothing. And yet if theſe men in thoſe tymes ſhold haue diſcredited Queen Elizabeths title, and preferred another before her, they woulde hardly haue anſwered the matter, if they had been called to Tiburne for it. Neither if this ſtudents offence be ſo great, which only telleth matter of fact, will they be able to cleare Parſons and many recuſants in *England*, that haue heertofore allowed that traytorous booke of titles which infringeth the kngs title, that nowe reigneth in deſpite of all his oppugners.

Next they mention the attempt of the duke of *Northumberland*

berland for setting vp the Lady *Iane* agaynst Queen *Mary*, and thereto adde a commemoration *of the execrable murther of the Kings father* & grãdfather, with thẽ also they conioyn *Dauid the Queenes Secretary*, as they cal him. Lastly they run out into a large discourse of *Iames* the base brother of the late Queen of *Scottes*, of *Bothwel*, *Gowry* & others, that in time past made some attemptes against the King and his mother. But what maketh all this, J pray you, to the ministers of England, against whom they pretend to frame theire odious accusation? did not the duke of *Northumberland*, as they say, dye a papist? and was he not assisted and folowed by more papists then true Christians? Furthermore did not the Erle *Gowry* bring with him the seedes of popery, witchcraft, cõiuration, yea & of Atheism out of Jtaly? and was not *Bothwell* an hypocrite at least in religion aswell as? a traytor in his rebellion? but had they doone wickedly, we are not to iustify their particuler actions, neither can these accusers iustifie their absurd discourse, ioyning to gether matters so vnlike, and so farre from the purpose, and in some poyntes making against them selues. *Dauid* was no man fit to be ioyned with kings. *Iames* the Queenes brother was wickedly murthred by a practise of papists. that the Kings grandfather was murthred, we cannot learne. they were none of our religion certes, that laide hands either vpon his maiesties father, or grãdfather. likewise his maiesties mother was brought into trouble by the practise of *Sãmier* a wicked Iebusite, as is testified by him that wrote the *Iebusites Catechisme*, a papist & a mã of more credit & learning, thẽ these libelling lay papists, & therfore not so easily to be shaken of. But if they will not beleeue him, nor Watson a Martyre of their Church, yet I hope they will beleeue *pius Quintus* his letters extant in his life written by *Hierome Catena*, and shewing that she was animated in those courses by the pope and his faction; of which any man may gather, what were the causes of her calamity. the same also may be proued by histories, and all the proceedings in that cause, which J forbeare to relate, leaste I

ſhould offend, as theſe libellers doe, without all reſpecte of perſons refreſhing the kings greefe, and ſpeaking of matters, which he moſt graciouſly hath forgotten.

Laſtly they mention certaine ſtatutes made partly for the ſettling of the title of the Crowne, and partly to meete with the ſeditions and conning practiſes of papiſtes, which with reconciling men to the pope and by diuers notes of faction, as *agnus deies, beads, graynes* and ſuch like ſought to vnite their conſorts to ſtirre vp tumults, and to make a ſide to depoſe Queen *Elizabeth*. But all this reherſall of lawes, as it ſheweth the greate or rather neceſſary occaſions giuen to the ſtate to make lawes againſt factions preeſts and their adherents, ſo it maketh nothing for the cauſe in hand, ſeeing the peace of the land was thereby confirmed, and the Kinges right no way preiudiced. But if the Maſſepreſtes and the Popes agents had beene left at liberty to found the popes kingdome within England; then if the King had not founde geate trouble at his entrance, yet ſhould he haue felt halfe his authority and kingdome ſhared by the pope,

This diſcourſe therefore proceeding from men aduerſe to the ſtate, and fauorable to forrein enemies, and dealers for the *Infantaes* title, as is recorded in diuers books and proued by diuers witneſſes, & known by good experience, doth playnly declare the authors thereof to want ſhame, modeſty, reaſon and wit. For if they had not wanted ſhame; then woulde they haue bluſhed to charge others with diſloyalty, themſelues being vnable to diſcharge themſelues. if they had not wanted modeſty, they woulde haue contented themſelues with preſent fauors being ſuch as they afforde not to our bretheren in other countries, and not ſoughte audaciouſly to haue dignity, honour and further liberty. If they had not wanted reaſon, they woulde not haue ſaide, that they haue yeelded ſufficient reaſon for theire religion. and finally if they had not wanted wit, they woulde no haue vndertaken to accuſe innocentes, themſelues being guilty, nor would they haue compleyned of

woundes

wounds deepe and dangerous in their honors, being honored aboue their desert, nor would they haue called the King *Sweete Soueraigne*, or once mentioned *Souereinty*, considering that they ouer throw the kings Souereinty, and make him the popes subiect by their doctrine. but yet that passeth all the rest of their fooleries, that not being able to cleare themselues nor hauing spoken one worde in defence of theire sacrificing preests, and Iebusites; now in the conclusion of their requeſt, they speak for them also. for masse preests, I say which contriued the kings destruction, by the practise of *Clerck*, and *Watson*, and lately absolued Percy, Catesby, Tressam, and their complices, which went about to blowe vp the King, Quene, Prince, and high Courte of Parliament with gunpowder, to massacre true Christians, to alter lawes and to ouer throw the state.

Chap. 21.

The insufficiency and foolery of the submission promised by lay papists to the king, is examined and refuted.

THere is no chapter, nor almost clause of this petition of lay papists, whereto we may not take iust exception. But yet if we doe put them altogether and compare them with the 7. Chapter wherein they offer to be bound for the King and his Kingdome, and to tender a submission to his maiesty, for his satisfaction; this will passe all the rest in fooolery and absurdity. listen therefore, *I* pray you and hear what they say for theire massepreestes, and how they secure the kings person and Crowne from the trechery of their shauen Crowned treche rous masse preestes.

Chap.

Chap. 7.

The forme of the Catholikes submission.

IF we may be permitted to enioy some quiet, graue, and vertuous Clergie men for the comfort of our soules, we doubt not but to giue your Maiesty a far greater security for the few hundreds of our Priestes, then was giuen for the many thousands of Queen *Maries* Priests, and Prelates in the late queen *Elizabeths* dayes; against whome, albeit aboue (*a*) ten thousand of them, did abandon their Ecclesiasticall Liuings, rather then they would conform themselues to the times (especially the (*b*) holy Senate of Bishops no one excepted) yet in the time of the said Queen, for the space of thirty years extreame and restlesse [2] persecution, no capitall lawes were made or executed. And in the (*c*) book intituled *Execution for treason and not for Religion*, composed and set foorth by the late L. *Burleigh* then high Treasurer of England, on whom for his great wisedome and policy, the menaging of the Commonwealth of this Realme (vnder the Queen principally depended) *Anno* 1583. and *Anno Regni Eliz.* 26. it is in expresse words set down what fauour these Priestes found, in tearmes as followeth. *And though there are many subiects knowen in the Realm that differ in some opinions of Religion from the Church of England, and yet doo also not forbeare to professe the same; yet in that they doo all professe loyalty and obedience to her Maiesty, and offer readily in her defence to oppugne and resist any forraigne force, though it should come or be procured from the Pope himselfe, (d) none of these sorte are for their contrary opinions in Religion persecuted, or charged with any crimes or paines of treason, nor yet willingly searched in their consciences for their contrary opinions that sauour not of treason.* After which Narration, he reckoneth vp great numbers, as (*e*) D. *Heath, Archbishop of Yorke*, B. *Poole*. B. *Tunstall*, B. *White*, B. *Ogletbrop*, B. *Thirlby*, B. *Watson*, B. *Turberuill*: *none of all these were pressed with any capitall paine, though they maintained the* Popes *authority, against the lawes*

[1] *Abate nine thousand.*

[2] *You are extreamly vngratefull, that suffer not our late gratious Queen to rest, that alwayes fauoured you to her owne hurt.*

The lay Catholikes submission.

[1] (*a*) 16000. Clergy men left their liuings, rather then they wold leaue their religion.

(*b*) All Queen Mary Bishops forsook their Prelatures, rather then they would forsake their chiefe Pastor.

(*c*) The booke intituled execution for treason, and not for religion, made by the late Lord Burleigh.

(*d*) None of Q. Maries priests or Prelates persecuted for religion.

(*e*) D. Heath, Archbishop of Yorke.

of

of the Realme: he recounteth (a) one Abbot and diuers Deanes, whome he commendeth for learning, modesty and knowledge, and concludeth that none (b) of these, nor yet diuers others of the like morall, and indifferent cariage, were euer called to any capitall, or bloudy question vpon matter of Religion; nor were not depriued of any of their goods, or proper liuelihoods: of the like indulgence and lenity mention is made in the same booke, vsed towards the layety in wonderfull pleasing words as followeth.

(a) Abbot Fecnam.

(b) None of all these held or punished as traytors, though they maintayned the Popes authority against the lawes of the Realme.

There are great numbers of others being lay men and of good possessions in Lands, and men of credit in their countries, that do enioy their estates, though they houlde contrary opinions in Religion for the Popes authority, and yet none of them haue been sought hitherto to be impeached in any point or quarrell of treason, or losse of life, member, or inheritance: So that it may plainely appeare, it is not, nor hath not been for contrary opinions in Religion; or for the Popes authority alone (as the Aduersaries do boldly and falselie publish) that euery person hath suffered death since her Maiesties Raigne: yet some of this sort are well knowne to hold opinion, that the Pope ought by authority of Gods word, to bee supreame and onely head of the Catholike Church throughout the whole world, and that the Queenes Maiesty ought not to be (c) gouernesse ouer any her subiects in her Realmes, being persons Ecclesiasticall: yet for none of these points hath any person been persecuted with the charge of treason or in danger of life.

(c) To deny the Queen to be supreame gouernesse ouer Ecclesiasticall persõs not persecuted with charge of treason.

If then this were the case of Queen *Maries* priests, and other quiet and faithfull subiectes in the late Queens dayes, we hope that our Priests (being aswell qualified in all respects to our Princes good liking & satisfaction, as they were; both for quiet behauiour, ciuill life, and sincere affection to your Maiesties seruice) may for our comfort obtaine asmuch grace now, as they [1] did then, without any such assurance as our Priestes shall put in. And to make the case yet more cleare and vncontrouleable; we adde further, that since (d) no Religion euer did or could consiste without [2] Priests, Pastors, and men to whom the disposition of diuine misteries did belong, we hope that our desire to haue the benefite of such Clergie men, as may stand with the safety of our Prince and country, is conformable to reason, as commaunded by the rules of conscience, charity, and Christianity.

(d) No religion can consist without Priests and Pastors.

[1] *The case is vnlike, they neuer turned Italianated diuels, nor held intelligence vvith forrain enemies*

[2] *Your Priests are no Pastors, neither had the ancient christian Church any such sacrificing shauen, and greasie Massepriests.*

And

And that it may be more apparent to the world, that this our lowly Christian desire, and humble demaund, shall not any wayes be preiudiciall to your Maiesties Royall person or estate, we [1] offer to answer person for person, and life for life, for euery such Priest (a) as we shall make election of, and be permitted to haue in our seuerall houses, for their fidelity to your Maiesty and to the state; by which meanes your Maiesty may be assured both of our number, and cariage of all such Priestes as shall remaine within the Realme, for whome (it is not credible) that we would so deeply ingage our selues without full knowledge of their dispositions: their being here by this meanes shall be publike, the places of their abode certain, their conuersation and cariage subiect to the eyes of the Bishoppes, Ministers, and Iustices of peace in euery prouince and place where they shall liue: by which occasion, there may probably arise a kind of vertuous, and not altogether vnprofitable emulation between our Priests and your Ministers, who shall exceede and excell the other in vertuous liuing, and exemplarity of life, and other acts and exercises of piety and deuotion, which must needs turne to the edification of the people, and extirpation of vice; and we shall be so much the more circumspect and carefull of the comportments of our said Priests, as our estate and security doth more directly depend vpon their honesties & fidelities.

[1] *None but plain ideotes will make this offer.*

(a) The Catholikes offer for their Priests.

To conclude, we do and euer will (*Redoubted Prince*) acknowledge your Maiesty our lawfull King and Soueraign Lord, and will (b) defend and maintain your Maiestis Heirs and your Successors possession, right, and Title, with life and liuelyhoode against all [2] pretendants to the contrary.

[2] *But such as are inuested by the Pope in the right of any crowne, are not taken for pretenders.*

(b) Catholikes oppofition against all pretenders.

Furthermore, we will [3] (c) reueale, and to our powers withstand and preuent any conspiracy, or intended treason against the person of your Maiesty, your Heyrs and Successors, and we will to our power defend your Realmes and Dominions against all inuasions, or forraigne enemies, vppon what pretence soeuer.

[3] *As you haue done hitherto declaring the kings secrets to forrain enimies; and as the Masse-priests did in Percies treason.*

(c) Their profer to reueale & withstād all treasonable attempts.

We do, and will acknowledge due vnto your Maiesty from vs, whatsoeuer is due for a subject vnto his Prince and Soueraigne, either by the law of nature, or by the word of God, or hath beene vsed by any Catholike subiect towardes your Highnes Catholike Progenitors; and this we will perform by protestation, [4] (d) oath, or in such other manner, as shall seem best to your Maiesty.

[4] *The Pope can dispense with both, as they beleeue.*

(d) The catholikes oath, and protestation.

And this same oath and protestation, our Priests

so

so permitted,[1] shall take before they be admitted into our houses, otherwise they shall not haue reliefe of vs.

In this sort (we doubt not) but that your Maiesty may both in honour and security, take protection of our persons, mitigate our former afflictions, and be assured of our future loyalties, loues, and affections, if you but please to take the view (which your maiesty may do in this our Apologie) of the rules of our [2] Doctrine and Religion, in those cases of the experience of our former actions, and of the [3] absolute complete forme of this our submission and alleageance: which Bands as they are most voluntary on our parts, so are they far (*a*) more honorable, profitable, and durable for your Highnes security, then all the lawes and rigours in the world.

(*a*) Voluntary submission far to be preferred before counterfet conformity.

And to say the trueth, what greater glory or triumph can so magnanimious a *Monarch* as your Maiesty is, haue in this world, then to see and behould so many [4] thousands of your faithfull Citizens and subiects, manumitted from seruitude, resuscitated (as it were) from theyr sepulchers, recalled from banishment, deliuered from prisons, rendred to their wiues and children, and restored to their pristine honours, and honest reputations, by your Maiesties onely peerles Clemencie and benignity; and to march before your [5] triumphall chariot, with all insignes of liberty, loue, freedom, joy, and estimation? of whose affections your Maiesty can be no lesse assured, then a mercifull Father of dutifull children. *Quos genuit in visceribus charitatis & pietatis suæ*: whom he hath begotten in the bowels of his charity and piety.

And if that renowned Roman was woont to say, that he had rather (*b*) saue the life of one Citizen, then ouercome a whole campe of his enemies, what now shall your Maiesty gain in giuing life and liberty to so many thousands (who are sicke of the late Queens euill) whom no phisick can cure, but the sacred hands of our anoynted King, and are like to the (*c*) Sicilians, whom none but *Cicero*, or the (*d*) *Grecians* [6] whom none but *Flaminius* could deliuer from the heauy yoke, and insupportable seruitude, which the Pretors and Princes their predeeessors had imposed vpon them.

(*b*) More glory in sauing one Citizen, then in vãquishing a camp of enimies.

(*c*) Cicero the pretor and patron of Sicily.

(*d*) Flaminius restored the Grecians to their ancient liberties.

We are but halfe men, if men at all, whom in these later dayes and times no man durst defend, countenance, conuerse with, or imploy, and (as your Maiesty hath well sayd) we are in deed but halfe subiects, not that our bodies, minds, wills, wittes, vnderstandings, sences, memories, iudgements, intentions; or our breaths, blouds, or liues

[1] *But what if they break their othes? then are they periured, and the state without remedy. What good ly satisfaction is this?*

[2] *These rules declare you to be the Popes slaues, and the kings enimies.*

[3] *Or rather absurd, and full of fooliſh complements.*

[4] *I hope many douzins will not subscribe this absurd and disleall petition*

[5] *A pore triumph he is like to receiue by these mens seruices. Perse meant to send him with fire & gunpowder to heauen.*

[6] Græci semper mendaces *so are these fellows in the tales of* greeks *and* Sicilians, *and of their legends.*

liues are deuided, or deuouted to the ſupreme honour or ſeruice of any terrene [1] creature, other then your Maieſty only but that the (a) better halfe of our liuings, goods, friends, and fortunes, wherewith we ſhould be the better able, and haue greater courage to ſerue your Maieſty, are taken from vs, and yet your Maieſties coffers little the better therefore.

(a) In what ſenſe the Catholikes may be called halfe ſubiects.

Our deſire then is (moſt gratious Prince) to become your Maieſties whole [2] ſubiects, & your Maieſty may ſo make vs in the twinckling of your eye, or ſtamp of your foote, wherewith you are able to raiſe vp more [3] armies, then euer *Pompey* the great could doe (from whom the metaphor is borowed) in all his pompe and pre-ſumptuous pride.

Vouchſafe then (*Dread Soueraigne*) to make vs as others your ſubiects are of all profeſſions, intire and abſolute 4 Engliſhmen; for nothing (by Gods holy aſſiſtance) can or euer ſhall deuide vs from our ſubiection and dutifull affection to your Maieſty, but death which is *vltima linea rerum*, the laſt period of all things: for all other deuiſions we renounce, from all other ſeruices [5] we diſclaime, but that onely which is due to God in the ſupernatu-rall courſe of our ſaluation, which being gouerned by ſecret influences, and ſupernaturall concurrences of his grace, we alot to God without diſparagement to your Maieſty, aſſuring our ſelues that your Maieſty (ſo conuerſant in all good writers, and perfect Theologie) is well aſſured, that there is no diuiſion ſo honorable for a Prince, as that which was attributed long ſithence to *Cæſar*, and now is not improperly applied to your Maieſty.

The concluſion, with an Apoſtrophe to his maieſty

Iupiter in cœlo, Cæſar regit omnia terris
Diuiſum imperium cum [6] Ioue Cæſar habet.

Whiles this Apologie or Petition was a printing, there came to my hands the copie of a Letter written by the late baniſhed Prieſts, to the Lordes of his Maieſties moſt honourable priuie Councell; which for the coherence of the argument, I thought good to annexe hereunto.

1 *Is the pope a terrene creture if he be how can you ſay, that you are not deuoted to his ſupreme ſeruice?*

2 *Hither to then you are not come to be ſubiects.*

3 *Not one true papiſt may ſerue the king, if the Pope excommunicate him. But to omit this caſe, if papiſts can raiſe vp armies ſo eaſily in England, it is time to looke to them. Let vs remember* Perſies *late treaſon.*

4 *You muſt be founded in another mould then popery, if you will become true Engliſhmen*

5 *Will you leaue to ſeruе Saints, images, and the pope? you may not without renouncing popery.* 6 *This is a prophane ſpeech, and repugneth to the words of ſcripture. Further it cannot well ſtand with the words of decretales.*

The

The examination of the 7. chapter.

THE matter hãdled in this chap. is of more cõ sequence then all the rest. For therein they craue an immunitye or toleration for their massing Preestes, to which no man, that is truly religious can be enduced to yeelde, although he coulde be content to yeeld any lawful fauor to the rest. For albeit seduced souls ar to be pitied, and may percase be reclaimed from their haggarrd popish superstition; yet no mã hath reasõ to tolerate seducers & grosse idolaters, especially when they depend vpon forreine enemies, and are gresed and marked for the popes slaues, & haue heeretofore been blotted both wiith trecherous doctrines, and treasonable practises. The treason first of *Watson*, and *Clerke*, and lately of *Garnet*, *Hall*, *Hamond* and others that consorted with *Percy* and his complices doth demonstrate this to be true. But yet no parte of the petition is more loosely or foolishly handled. For first in this conclusion they inuolue a requeste for their massepresets, hauing spoken nothing of thém before, which is alone, as if they should conclude without premisses.

Secondly they require *some quiet, graue, and vertuous clergy men for the comfort of their souls*. But this is spoken against the polshorne *Preestes* of *Antichrist*. For they are not quiet, but turbulent and seditious, they are not graue, but light & giddy headed, ready to runne vp the gallowes for the *Popes* seruice. They are not vertuous, but base, filthy and lecherous fellowes. and this is proued by diuers particulers. Finally the confort of Christian mens soules consisteth not in faculties, indulgences, popish absolutions and such antichristian trash as they bring, but in *Christs* sweete promises, and in apostolike doctrine, and comfortable wordes of true preachers

and to such if they would open their eares, they should haue both quiet, graue & vertuous clergy men, and true and godly pastors also.

Thirdly they tel vs, what fauours were doon to Queen *Maryes* Preests, , and other lay men affected to popery, especially in the beginning of Queen *Elizabeths* reign. But they could not do vs a greater fauor, or thẽselues greter dishonor, thẽ to mẽtion these matters, For first they testify against themselues Queen *Elizabeths* greate Clemẽcy, that spared thẽ, who had dealt so rigorously her self & others, & did not proceed against the papists, before they began to practise & attẽpt against her *Secondly* wee seeheerin, that al fauor doon to papists is lost, as bestowed vpon vngratful persons, & enemies irreconciliable. We may deal mercifully with thẽ, & giue thẽ life, that otherwise wold perish. But if they haue once the sword in their hands, they satisfy thẽ selues with nothing but the death and destruction of such, as professe the truth. But to let this passe, little doth the exãple of Queene *Maryes* preests relieue thẽ. For they were made preests at home, these by forreine enemyes. they acknowledged the princes supreme authority, these defend the authority of the *Pope*. They depẽded on the princes grace & fauor: these depẽd on the popes grace, & withal their forces defẽd his authority they offẽded of ignorãce not knowing the truth, these of malice rũning out of their countrie, and oppugning a truth once known. They professed a playne kind of popery, aud were not factiously disposed. these are factious compagnions, aud professe a more desperate kinde of doctrine newly forged in the conuẽticle of *Trent*. *Finally* they acknowledged the Queens mercy: these bark at her being dead, & neuer ceased to work against her being aliue. For proofe of the *conformity of their petition to reason*, they adde in the fourth place, *that no religion did or could euer consist without preestes and pastors*. But what is that to these preests of *Baal*, that ar no true *Preests* succeeding the Apostles in teching & administring sacramẽts according to christs institution, but idolatrous sacrificers ordeined by Antichrist

to

to offer for quick & ded? again what is that to these murdrers bloudsuckers, that are no pastors, but rather gunpowder traitors, sheepbiters, and destroyers of Christ his flock? Lastly if they seek for true pastors indeede, why do they forsake the bishops and preests of the Church of *England*, which indeed haue both the calling, and exequute the function of true Bishops and pastors, and runne after these wolues, murdrers and deuourers of Christ s sheepe?

Fiftly they offer *to answere person for person, and life for life for* the fidelity of their preests to his maiesty, *and the state*. But what if the preests absolue traitors, and perswade them to rebellion? where shall the state seeeke either for the parties or sureties? And what shall it auaile to sue the bonds? Agayne what a ridiculous conceite is this to thinke that the bonds of euery two or three base compagnions will be sufficient to secure either the life of so greate a king, or the peace and state of so greate a kingdome against men already found perfidious?, Thirdly it will be a question, whether if such a matter were to be performed, euery pild crowned preest could procure such hostages and bondes as are offered. it may be some good old Ladyes and recusant Cuckowes would offer any bond for their darlinges, But the wiser sort, I thinke, woulde neuer put their liues in hazard vpon the massepreests promises, who if the pope command them to doe an exployt for their holy mother the mother of fornications, regard neither promise, nor oath.

Finally it may be a question, whether any such bonds are good in lawe, and percase these good fellowes knowing them to be nought, are the bolder to offer them, thinking to gull the worlde with theire greate offers.

Fiftly comming to the poynt of their pretended submission they playnely refuse to submitte themselues offring rather articles of a capitulation betwixt the King and them, then any forme of true subiection or submission, for firste they say, *they will acknowledge his maiesty to bee their lawfull King and soueren Lord, and will defend his ma-*

iesties heires and succeſſors righte. And for this his maieſty is much beholding to them. But we muſt vnderſtand, howe this offer is made vpon condition, if they may haue theire maſſe and theire Maſſe preeſts. if they may not haue theire requeſts, then they neither ſubmit themſelues, nor offer any thing. Further they acknowledge more then by the doctrine of popery they can make good. For by the chapter *vnam ſanctam. extr. de maior. & obed.* all kings are declared to be ſubiect to the pope. They do alſo deny the kings authority in Eccleſiaſticall cauſes, and offer many preiudices to the Kings righte, both ouer the Clergy and others, and acknowledge him no further to be their lawfull king, then it ſhall pleaſe the Pope, who hath power to excommunicate him and depoſe him, as they ſay. *Laſtly* where they ſpeake of the Kings ſucceſſors right, they forget to mention the kings righte. But what ſhould wee ſtand vpon future coniectures, when the treaſons of Watſon, Clerk, Garnet, Hamond and the reſt haue plainely declared them to bee the kinges enemyes?

Secondly they promiſe *to reueale, and to theire powers to withſtand and preuent any conſpiracy, or treaſon againſt the King and his heires, and to defend the realm againſt forrein innaſions.* But miſerable were the King and ſtate, if they ſhold depend vpon their reuelations, and withſtandings of treaſonable attempts and invaſions, that are ſworne to the pope & depend vpon forrein enemies. Former practiſes and experience ſheweth, that their words and promiſes are but ſnares to catch ſuch as truſt them. of late they ſmothered the treaſon of Percy and Cateſby as much as they could, & ſoughte by all meanes to haue their country ſet on a flame. They acknowledge to his maieſty, *what is due by the word of god, or hath been vſed* by any of their ſect. but of the word of god they make the Pope ſupreme iudge, and vſe to deny obedience to Kings excommunicate by him, nay to Kings not excommunicate, in eccleſiaſticall cauſes, what they meane to performe it appeareth by Watſons and Percies treaſons.

Laſtly

Lastly they say they will performe this, by *protestation, or oath*, and offer the like for their preestes. But what are oathes and promises, when they say the pope can dispense with oathes, and teach that faith is not to bee performed to hereticks, in which rank these superstitious ministers of antichriste place all true Christians? Furthermore it may bee doubted whether these felllowes can bring the stiffe necked massepreests to take these oaths. if they cā, yet shal they neuer make them to keepe them, doth it not then appeare, that these conning fellowes goe about to ensnare playne dealing men with their false othes and feigned protestations? the examples of *Iohn Husse*, & of the professors of religion in *Frāce* and *Flanders*, that haue bene often massacred, when they relyed vpon the othes and promises of the Popes adherents doe assure vs of it, and Garnets treasons may bee a caueat for vs. Wherefor seeing these proud suppliants confesse themselues but halfe subiects. and are much lesse then halfe when the pope commandeth them, whose they are body and soule, & seeing they always cut away halfe the kings authority, and sometymes all, and endeuoure to bring vpon his maiestye and his subiects, not only a false, idolatrous, hereticall and impious religion, but also a most greeuous yoke of the popes tyrannicall gouernement, from which this land hath by the grace of god, and prowesse of his maiestyes noble ancesters been most happily freed and deliuered, and seeing they haue alledged nothing, which might eyther iustify their abusiue & false religion, or cleare themselues from the common imputations of the disloyalty of the popes adherents, or assure the king and state against the trecherous plots and practises of rinegued English sacrificers, Iebusites, and other theire associates euer suspected, & now lately plainely detected in Percies treasō to be sworn slaues of Antichrist, & professed enemyes to the king: I doubt not but his maiesty & the state wil take a cours with these bold & importune petitioners, & assure the church and realme both against their corruptions in

doctrine

doctrine,and attempts in the affaires of Policy, and that in the meane while as all Christians abhorre theire antichristian doctrine and dangerous practises,so they will concurre in repressing and extinguishing the causes of them. This al christians ought to performe,and those especially,that haue eminent places both in church and common wealth. VVhat then should I need to exhort them, to performe that, which belongeth to their duty ,as they doe well knowe,and which both god requireth,and all true christians expect at theire handes?

Chap.22.

A censure vpon certain letters of the banished masse preests,sent back to the lords of his maiesties councell anno 1604,and annexed to the former petition.

IT is an old saying,*all is lost, that is bestowed on men vngratefull*, and may well bee verified by the fact of certein massepreests ,who hauing well deserued death if the lawes of the land had been exequuted against them;were graciously pardoned by his maiesty,& only exiled,for that the state cold not otherwise be well secured against their plots and practises , and yet are so farre from rendring thankes for any fauour,that they expostulate with his maiestyes councell,as doing them wrong,and in effect protest,they will not submitte themselues to his maiestyes order. Nay it is apparent that they resolued to return to continue their former treasons, as may be collected by the examinations of the actors in *Percyes* treason and rebellion.

THE COPIE OF THE BANISHED Prieſtes Letter, to the Lords of his Maieſties moſt honorable priuie Councell.

To the right [a] Honourable our very good Lordes, the Lords of his Maieſties moſt honorable priuie Councell.

RIGHT Honourable. As we haue ſuffered for [1] Chriſt his ſake, and the profeſſion of the true Catholike religion, (which he [2] planted with his pretious bloud) many years impriſonment and [3] depriuation of all worldly comforts and commodities: ſo do we with the like patience and humilitie endure this hard & heauy [4] ſentence of exile, which is a certaine kind of ciuill death, or rather a languiſhing and continuall dying, eſpecially to them that haue the honour and ſafety of their prince and Country, in that recommendation, as we [5] euer both haue had, and haue. Notwithſtanding leaſt it might be imputed vnto vs here after, that this baniſhment was rather an extraordinary fauour and grace, then an vndeſerued [6] puniſhment or penalty: we thought it our dutie to let your Honors vnderſtand, that as we are [7] content with patience and humility to ſuffer, and ſupport whatſoeuer you ſhould impoſe vpon vs for our [8] Religion: ſo are we bound with all, to make proteſtation of our innocencie, according to that of S. *Peter*: [9] *Nemo veſtrum patiatur vt fur, aut latrò, aut maledicus, aut alienorum appetitor: ſi autem vt Chriſtianus, non erubeſcat, glorificet autem Deum in iſto nomine.* May it pleaſe your Lordſhips therfore to vnderſtand, that the quality and condition of thoſe that are comprehended vnder the ſelfe ſame ſentence of baniſhment, is very different and conſiderable, both in honour and [10] conſcience: among the which ſome there are that came voluntarily into priſon, vpon a proclamation ſet out by your Lordſhips in the late Queens daies and name, with aſſurance of fauor vpon ſuch their ſubmiſſion: ſom came neither voluntarily into the priſon, nor into the Realme, and therefore not ſubiect to any cenſure: and all

[a] *VVhy is this petitiõ directed to the Lords? is the king no body with theſe mẽ?*

[1] *Not ſo, but for Antichriſt, and his damned practiſes and pretences.*

[2] *Men plant vvith hands & not vvith bloud but theſe prieſts of* Baal *tread vpon Chriſts blud, & root vp the Church by him planted.*

[3] *Thoſe that liued at* Wisbich *in priſon, fared like Lords, and fatted thẽſelues like porks. other maſe prieſts abroad vvere either chãberlaines to their hoſteſſes, or Maggiordõs to their hoſtes, wãting nothing, that they could vviſh. And this*

againſt the Iebuſitical *faction may be proued out of* Watſõs *quodlibets.* [4] *For thoſe that by lavvs deſerue death, this is extraordinary fauor.* [5] *Thẽ neuer haue they had their prince and country in recõmendation, ſeeking to make both ſubiect to the pope, & his abhominable hereſie: nay to deſtroy both, as appeared by the late gunpovvder treaſon.* [6] *This thanks the Lords ar to look for at the hãds of the prieſts of* Baal. [7] *VVby then do ye murmur?* [8] *For your trecherous practiſes, and combinations.* [9] *But you ſuffer contrary to theſe vvords of* Peter. *for railing, libelling, practiſing againſt the ſtate.* [10] *What do theſe baſe conſcienceles ſvvads talk of honor & conſcience, that haue no other foundation of their actions but the popes vvil?*

all of them haue bin euer moſt [1] faithfull ſeruants & affectionate well-willers of his Maieſty, and haue to ſhew vnder the great Seale of England his Maieſties gratious generall pardon, by which they are reſtored vnto the peace of his Maieſty, & place of [2] true ſubiects: ſince which time they haue committed nothing againſt his Maieſties quiet Crown and dignity; as being euer ſince in [3] captiuity: and therefore in the rigor & extremities of thoſe lawes (which in their beſt ſence & nature were euer held, both [4] extreame and rigorous) cannot be puniſhed by any form or courſe of law, with ſo ſeuere a correction, as *aqua & igne interdici*, to be depriued of the benefit of the common Ayr and elements of our moſt naturall and dear [5] country. Yet ſithence it is your Lordſhips pleaſure we ſhold be tranſported, we are [6] content (in ſigne of obedience & cõformity to that we ſee is your order) for this time to forbear the Realm for a while, & to abſent our ſelues; reputing our ſelues notwithſtanding, as men free from all danger or penalty of lawes: and neither by this fact of baniſhment, nor by any other act of our neceſſarie retourne into [7] our country hereafter in worſe eſtate, then your Lordſhips found vs in the priſon, when your Lordſhips warrant cam for the carying vs out of the Realme. And ſo hoping your Honours will conceiue of vs, as of men that haue the feare & grace of God before our eies, and the ſincere loue of our [8] Prince and country in our harts, and dutifull reuerence and reſpect to your Lordſhippes in all actions: we humbly beſeech your honors, that if we happen for want of health, or other helpes neceſſarie for our reliefe, to [9] retourne hereafter into the Realme, this baniſhment may not any waie aggrauate our caſe, or make vs les capable of fauor & grace, then we were the xxj. of September when your Lordſhips order came to remoue vs frõ poſt to [10] piller, from priſon to exile: & ſo deſiring God to enſpire your lordſhips (vpon whoſe reſolutions depends the repoſe of the Realm, and the [11] ſaluatiõ or perdition of many thouſand ſoules) with his holy grace and aſſiſtãce in all your moſt graue & waighty determinatiõs, in moſt humble & dutiful maner we take our leaue, frõ [12] the Seaſide this 24. of Sept. 1604.

His Maieſties true [13] and loyall ſubiects, and your honors moſt humble ſeruants, *The late baniſhed Prieſts.*

[1] *Such faithfull ſeruants and vvelvvillers vvere* Clerke, Watſon *and* Brook, *executed not lõgſince at* Wincheſter *and* Digbie, Grant, Faux, *and others executed in Pauls Churchyard & at* Weſtminſter, *but nether for their faithfull ſeruice, nor their affectiõ to his Maieſty.*

[2] *This ſhevveth that their conſcience accuſed them of trechery, & diſloialty before.*

[3] *As if priſoners might not be diſleall, and trecherous.*

[4] *Moſt gentle, if they be cõpared vvith the lavves of the Spaniſh inquiſition, or the popes bloudy decretales.*

[5] *VVhen you ſold it to forrein enimies, you made it deare both to them, and your ſelues.*

[6] *This is the patience of Lombards, & not of ſaints.*

[7] *If this be your country, vvhy did you abandon it, & take your ſelf to the ſeruice of Italians & Spaniards?*

[8] *For pure loue they & their conſorts* an. 1588. *ſought to cut their countrimens throats, and to bring their prince and country into the hãds of ſtrãgers, & for like cauſes ſought* Percy *to blovv vp the parliament houſe.*

[9] *Hauing bin in Italy they ſhold know the penalty of baniſhed mẽ returning vvithout pardõ or licẽce.*

[10] *You ſhold haue bin left at* Tiburn *poſt, & neuer haue bin ſuffered to return to the pope & Cardinals, vvhich you count pillers, but that you haue encoũtred vvith merciful mẽ.*

[11] *You ſaue none, deſtroy al, that receiue not the beaſts mark & your peſtilẽt doctrin*

[12] *Many of your felovvs* an. 1588. *that came againſt their coũtry ly in the botõ of the ſea, from vvhence they ſend no libelling letters, your hap is better, your cauſe equal.*

[13] *As true as the Iriſh rebells, or as* Watſon, Clerk, & Brook, Percy, Cateſby, Faux, Digby, & *the reſt of that crevv, that vvere as true papiſts, as the reſt of theſe maſſepriеſts.*

The censure.

THE Lords, no doubte, looked for thanks for their gentle and milde course taken with these masse-preests. if they looked for none, yet his maiesty deserued at their hands both thanks and praises, that gaue them life, who had so well deserued death, and though he sent them out of *England*; yet did send them into no place but whether they had fled before voluntarily of themselues. But see the malicious disposition, *I* pray you, of this viperous generation. *For* thankes to the Lords they send reproses and expostulations, & direct their letters to the lords, as thinking the king to be no king, nor worthy to be written vnto by such glorious creatures of antichrist, as they take themselues to be.

They suppose, that they haue written wisely & pithily. But of that mē may the better esteem by these particulers. *First* they say *they haue suffred for christ his sake and the profession of the true catholike religion, which he plāted with his precious blood.* But this is a grosse slander to the state, and to his maiesty principally, who is here charged with persequuting *Christ*, & the *true catholike religion*. Further the same is a most impudent and vntrue assertion. For neither did *Christ* plant nor water the masse, nor the worship of saints and images, nor the popes triple crown with his blood, nor is popery Catholike religion, nor did these fellows suffer for their superstitious & false opinions, vnlesse the same drew them into practise of treason, and made them to fetch their greasy ordination from forreign enemies, and to depend vpon them, and to ioyn with them in seeking to blow vp the state.

Secondly they pretend to haue been *deprived of all worldly comforts & commodityes*. But the author of the quodlibets saith no, and the world knoweth, how they haue domineered in the places of their resiance, and liued with all plenty, ease and contentment in prison. Gerrard and Garnet are fat

and well liking, and neuer did men enioy more worldly delightes.

3 They cal the *sentence of exile hard and heauy*. But in *Spayn* and *Italy* our brethren would thank god for such a fauoure. so woulde they also, considering they haue deserued death, but that they are graceleſſe and vnthankfull.

4. They blush not to affirm *that they haue the honor and safety of their prince in recommendation*, when their doctrine maketh theire prince and country subiect to the pope and his censures, and their practises tend to bring in strangers, and to dishonor and ouerthrow both prince and state, as before is declared, and as appeared by *Percies* treason.

5. They say *theire banishment is an vndeserued penalty*. But the lawes of *England* say they deserued death: and their treasons prooue it. are not then fauors well bestowed on these treacherous and murmuring fellowes?

6. They alledge the words of saynt Peter, *Nemo vestrum patiatur vt fur, vt latro, aut maledicus, aut alienorum appetitor, si autē vt Christianus &c.* But they are no followers of S. Peter, or of his doctrine, suffering for trecherous combinations with forreine enemies, and domesticall Gunpowder men, and hauing long railed againste the state, and sought the spoile thereof, diuers of thē deuiding bishopricks and benefices in England in conceipte, and being inducted into them at *Tiburn or Wisbich*, and none of them suffering for any poynte of Christian faith.

7. They tell vs of the diuers qualityes of the Massepreestes banished. But what is that to the purpose, seeing none wold reuounce intelligences with forreigne enemyes, nor acknowledge the kings supreme authority? Further they cannot prooue, that they haue any good qualities, being so farre ingaged in *Percyes* conspiracy, and other practises.

8. They signify, that they purpose agayn to return into their country. But how agreeth this with their former protestation of suffering with patience and humility? agayn why shold

they

they intrude themselues, where no man sendeth for thē? why shold they thrust thēselues in amōg true pastors, being ordei ned by Antichrist to sacrifice for quick & dead? & why shold wolues be suffered to entre within *Christs* fold, hereticks a- mong Christians, trecherous compagnions among the kings loyall subiects?

9. They pray their honors to *conceiue of them, as of men, that haue the fear and grace of god before their eies, and the sincere loue of their prince and country in their harts*. But their doc- trines, actions and practises doe vtterly remooue this conceit both out of the minds of the councell & of others. Som parti culers of their dooings we haue touched before, the treason of Catesby and Percy toucheth them at the very hart.

Finally they call them selues *his maiesties true and loyall subiects*. But how true, it appeared first in the practises of Clerke and Watson, hanged at *Winchester* not lōg sence, and next in the attempt of Percy and his complices, diuers of thē being absolued and resolued by massepreests in their wicked purposes, and generally in the doctrine of massepreests a- gainst the authority of Kings before mentioned, and in their combinations and intelligences with the pope & other tray- tors and forreine enemies, as *Parsons*, and the popish cardi- nals and such like. What then remayneth, but that such as finde them selues agreeued with the sentence of banishmēt, should haue the sentēce of the law, and that such as loue the Pope and Italy better then the King and their owne coun- try, should be forced to liue with theyr holy father in their Italian *Babylon*? god grant that neither Prince nor country receiue harme by their return, or by any of their associates or companions. Amen.

FINIS.

The contentes of euery chapter of the Book precedent.

Chap.1. THE resolution of the petition apologeticall of the lay papists, together with a som of the answer made vnto it.

Chap.2. That the toleration of any false, hereticall or idolatrous religion, is repugnant to reasons of religion, and holy scripture.

Chap.3. That conniuence and toleration of false religion and heresie, and of the professors thereof, is reproued by the authority both of ancient fathers of the church, and of auncient christian Princes.

Chap.4. That to admit the exercise of false religions formerly forbidden, is contrary both to christian policy and reason.

Chap.5. That toleration of diuers religions is contrary to the doctrine and practise of papists.

Chap.6. That popery is a false and erroneous religion.

Chap.7. That popish religion is heathenish and idolatrous.

Chap.8. That popery is a religion composed of old and new heresies.

Chap.9. That popish religion is new, and not, as the papists call it, the old religion.

Chap.10. That popery is a religion impious and blasphemous.

Chap.11. That toleration of popery is contrarye to reasons of state.

Chap.12. That popish religion is enemy to kings.

Chap.13. That the same is burthensome to christians.

Chap.14. That the petition of such, as desire a toleration of popery, is voide of reason.

Chap.15. That the same is repugnant to grounds of religion, and policy practised by papists themselues.
Chap.16. An answer to the title of the petition of lay papists, and the preface of John Lecey.
Chap.17. An answer to the two first chapters of the petition conteining causes both of the petitioners long silence, and of their breache of silence.
Chap.18. Of the quality, number, and forces of English papists, and of their assurance, and resolution, which they pretend in their religion.
Chap.19. The examination of lay papists fidelity, of which they endeuour to make proofe in the fift chapter of their petition.
Chap.20. An answere to the petitioners calumniations against the professors of the Gospell, set downe in the 6. chapter of their popish apologeticall petition.
Chap.21. The insufficiency and foolery of the submission promised by lay papists for themselues, and their priests is examined.
Chap.22. A censure vpon certain letters of the banished masse-preests, sent backe to the Lords of his Maiesties councell, anno 1604. and annexed to the former petition.

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Π

Escapes correct thus.

Pag.8.line 18.reade:the apostle 2.corinth, 6.p. 14 l.vl, *vlli magistratui*.p.26.lin.28.*Hieram*.2.p.31.l.23.Basilidians. l. 25. exorcizations.p.34.l.5.with the priscillianists.p.48.l.7. and ignorant people.p.ead.l.antepenul. three principal .p.60 l.9. whereas I doe not suppose.p.62.l.6.if the parliament-house,p.73. lin. 26,are matters.p.ead. l.or so mutinously.p. 74.l.26,but rather seek.p.76.l.12,daungerous deseins.p.91. l.22 .numbres of papists.p.94.l.15.fourthly they mention, p.95.l.21.for their resolution.p.99.l.33.Helas pore soules. Literall faults and transpositions of titles pardon.